The Pastor

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The Pastor

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THE COVER: *And he said to them, "My soul is very sorrowful, even to death; remain here, and watch." And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him* (Mark 14:34, 35). The cover drawing was made epecially for THE PASTOR by J. Burnard Wiley, of The Methodist Publishing House.

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Slants on the Secular

By JOHN O. GROSS

AN Associated Press release (Jan. 1) from Rome quotes a foreign office spokesman in Italy as saying that his country does not want Italian-born racketeers deported from the United States. These men, the report intimates, are not delinquents because of Italian blood. The real cause is the society that has nurtured and developed them.

The charge in itself is sufficient to make us pause and ask about the state of our society. The racketeer, dope peddler, and rumrunner have prospered because of lack of conviction on the part of too many American citizens about their destructive influences. When society becomes immoral it accepts both evil and the evildoers.

Religion is always set forth as the influence which will counteract evil. To do this religion must impart moral principles to guide and direct lives. Mrs. Wesley once wrote to her daughter Sukey, "Anyone who makes a profession of religion only because it is the custom of the country in which they live or because their parents do so will never be able to stand in the day of temptation."

If society possesses men with principles there must be down-to-earth preaching and teaching—not vague generalities. Folks must learn how to cope more intelligently with moral problems and use the tools the church provides for their solution. Responsible individualism is a biblical tenet, and the collective record of our individual mistakes and sins reveals the spiritual vacuum that follows failure to emphasize it.

DURING Christmas week the world heard through a newspaper reporter (*New York Times*, Dec. 25, 1952) of Joseph Stalin's desire for peace. After his proposals had been critically analyzed there was little doubt but that his peace plans were written to be sung to the Russian tune.

Ironically, one of the world's greatest hymns of peace (505, *The Methodist Hymnal*) was actually written for a Russian air. It has appeared in various hymnals since 1842 and probably is known to Stalin, a former divinity student. Its verses contain a concise and dependable panacea for peace. It begins by recognizing the existence of God and his attributes, and then the hymn addresses to God this prayer, "Give to us peace in our time, O Lord." It calls upon wayward humanity to return to God, to quit slighting his word, to secure pardon and end falsehood and wrong.

It moves to a final climax predicting peace as a majestic result of the rediscovering of God and closes with these words:

So shall Thy people, with thankful devotion,
Praise Him who saved them from peril and sword,
Singing in chorus from ocean to ocean
Peace to the nations, and praise to the Lord.

IN *The New York Times Book Review* (Nov. 23, 1952) Adoph A. Berle, Jr., reviews Stanton Griffis's new book *Lying in State* (Doubleday & Co., $3.75). In this book Griffis relates his experiences in diplomatic service in Poland, Spain, and Argentina. As a business man he had applied the direct and practical touch common to his kind.

The reviewer, while acknowledging that our country owes much to the business men turned diplomats, holds that they are not competent to cope with the problems of our times. He thinks that Griffis's father, a missionary teacher and preacher, who opened the way for many American contacts with Japan, might have done better.

His considered conclusion is that "when the great tides are running, when philosophy fights philosophy, when religion fights religion, when the world divides on the deep grounds of principle, neither business man nor careerist has weapons in his armory to meet the issue. When, about the year 1000, the world was similarly divided, the great diplomats, though skilled in politics, were missionaries, teachers, and occasionally saints . . ."

WEEDS, Jesus says in the parable of the tares (Matt. 13) are in constant conflict with the wheat. This is poignantly reflected in *The New York Times Book Review* (Jan. 18). The two best sellers for the past fourteen weeks have been *Tullulah* (Harper & Brothers, $3.95) and the *Revised Standard Version* of the Bible. Both are reflections of the age; one an unsavory autobiography of an irrepressible play-girl which appeals to the secular life; the other the world's best guide to abundant life placed in language of the current day.

Where today do weeds threaten the wheat more than through publications? Here pictures and printed words made direct appeals to fleshly appetites. Jesus' suggestion that weeds are inevitable must not be taken as an endorsement by him, or even as tolerance of evil. Sound agricultural practices emphasizes that the nurture and growth of good plants demand freedom from the stifling influence of the bad. In the creating of a taste for good literature and in the promoting of the best for reading we can help to reduce the circulation of worthless material.

"ALCOHOLISM ranks fourth among American diseases, following only heart disease, cancer, and tuberculosis," declares Harold W. Lovell, professor in neurology at the New York Medical College. Furthermore, he says that it is on the increase, especially among teen-agers and women. At present 85 per cent of alcoholics are men, and 80 per cent of these are between thirty-five and fifty.

How may alcoholics be cured? This authority, along with others, links successful therapy with psychological and spiritual factors. To cure an alcoholic through so-called normal social drinking is an impossibility, he points out.

Query: Would our nation permit the spreading of tuberculosis germs for private profit and public taxes, even though they did act as mild sedatives, if they destroyed the lives of 4,000,000 persons annually? Any approach to our current liquor problem shows that rationality and reason are subordinated to profits and taxes.

Preaching and the Resurrection

Resurrection gives positive meaning to the relationship of history and eternity. The theological basis for preaching on this theme is here explored by the Abbott Professor of Christian Theology, Andover Newton Theological Seminary.

By ROGER HAZELTON

THE preacher who faces his greatly expanded congregation on Easter Sunday has a really tough problem before him. At first glance, everything might seem to be on his side: the mood has been set, rapport is good, expectations are high, the message is awaited with unusual eagerness and sympathy.

It would be easy, therefore, to ride the wave of feeling and to fulfil the desires of one's people without challenging or transforming them. Does not Easter, in spite of all that sentimentality and commercialism can do to rob it of its true character, still speak its own truth with moving power and fragrant beauty? Should the preacher not rejoice that for once the tide is with him, and so drift along with the popular current?

A Time for Doctrine

A Christian preacher cannot and must not do this. The message of Easter is not simple but complex, not easy but difficult. It needs to be translated with patient fidelity into the idiom of today. Moreover, the festival has acquired, obviously enough, a great many secular associations which make it always necessary for the preacher to cut through and lay bare its authentic core of emphasis. One's first and foremost obligation, both to message and people, is to help make clear what Easter is all about.

This calls for doctrinal preaching of a high order. It means the schooling, and perhaps also the steeling, of the preacher's heart as he prepares to set forth again the high and central mystery of our faith.

Personal immortality, which is frequently the main burden of an Easter sermon, is actually derivative from and secondary to its rightly primary theme. That theme is the resurrection of our Lord Jesus Christ from the dead.

The resurrection, of course, is an event to be proclaimed, since it belongs at the heart of the original and continuing proclamation of the Christian Church. But it is also a truth to be understood which suggests immediately and directly the purpose of an Easter sermon. Indeed, the resurrection cannot merely be asserted with dogmatic finality as a fact, because that would simply leave the question of its bearing upon life and death now altogether up in the air.

Without denying the eventful character of the resurrection, it is clear that what must concern us is above all its meaningful character. Presented merely as historic fact, it becomes isolated in the past and inoperative in the present, something to be taken or left alone—and there can be no doubt that if it were so presented, it would be generally left alone.

Doctrinal preaching has its own peculiar difficulties. There is little place in it for the sort of anecdotal illustration or earnest exhortation which keep other types of preaching so lively. It seeks not to persuade so much as to convince, and this is not an easy matter in a propagandized age.

Doctrinal sermons are not primarily concerned to give graphic portrayals of our need, nor do they ordinarily make heartening practical recommendations for meeting them; their function is to state the Christian truth in its essential form as a springboard for further thought and action. This means that doctrinal preaching is usually less journalistic in style, less rousing in manner, and less exciting in its immediate effect than other kinds of preaching.

When we preach doctrine, we are conscious of our role as stewards of God's mystery. We become not "Christian leaders"—ugly term!—but only interpreters, for we know that we are not so much speaking for God or "saying a good word for Jesus Christ" as allowing the Spirit which proceeds from the Father and Son to speak through us to those we serve and teach.

Yet doctrinal preaching also has its rewards and privileges. It is a good Protestant rule that nothing should be done in public worship whose significance is not understood by the participants. At times like Easter and Christmas the sermon has the task of reflecting upon what is said and done in the service as a whole. It seeks to raise, and answer, some ultimate questions about the meaning of the worship. Then the service becomes not just the setting of the sermon, but its very substance. For there is a real sense in which days like these (Easter and Christmas) must determine the whole content of our preaching, since then of all times in the entire year we

do "have something to preach."

Woe unto us, though, if we throw away this opportunity and preach it not. What we have to preach, and how we preach it, will depend on the thoughtful, disciplined grappling with basic issues and profound convictions which goes into the making and delivery of the sermon. The fact is that preaching doth make theologians of us all—even the busy organizer, manager, and counselor who is the parish minister today. This is eminently true of Easter.

One cannot, obviously, preach the doctrine of the resurrection just as it was taught him in seminary. A doctrinal sermon is not a lecture, any more than a church is a classroom. Yet it is this same doctrine that must be preached, if Easter is going to be understood as well as enjoyed. I happen to think, in fact, that Easter has got to be believed before it can be either enjoyed or understood, and that is why its theological basis is so very important to the preacher.

Contacting the People

People today are fact-minded. When they approach something like the resurrection they want to know exactly what happened. Too often this means only that they try to explain this event in terms already congenial to their minds, and without resort to the unique and transcendent action of God.

Thus some will say that resurrection means resuscitation. Here is something they can understand, after the fashion of such recent medical discoveries as the fact that a heart which has stopped beating can, under certain conditions, be made to beat again by skilful massage. This, such persons feel, makes the old doctrine at least credible to "modern" men and women like ourselves.

But surely our faith does not depend upon the latest findings in a medical journal, although it may indeed become more plausible because of them. What we are after, in any case, in doctrinal preaching is not mere plausibility or even credibility, but something far better, deeper, and more positive—this sharing of the joy and peace of Christian believing.

It is not necessary for us to deny that God could, if he chose, reanimate a seemingly dead body; but neither is it necessary to believe this in order to believe in the resurrection. We may quite properly use the wonders of contemporary surgical science to witness to the mystery of God in Christ, but we have no right to tie down and confine the greater wonder to the less. To expound the resurrection is not to explain it, much less to explain it away.

There is a question which naturally occurs to every Christian mind: "What really happened in the borrowed tomb between Good Friday night and Sunday morning?" But we shall never know the answer to this question, at least this side of death, and what is more, we cannot possibly know it.

No good can come of being curious about the actual occurrence, and we may as well give up inventing plausible hypotheses to bring it in line with the state of current knowledge. For here we stand in the commanding presence of real and holy mystery. The resurrection is an "act of God," not in the legal sense of something which cannot otherwise be accounted for, but in the fully Christian sense of that which challenges our natural preconceptions and requires radically new categories of explanation and description.

As Blaise Pascal wrote:

"Jesus Christ was dead, but seen on the Cross. He was dead, and hidden in the Sepulchre. Jesus Christ was buried by the saints alone. Jesus Christ wrought no miracle at the Sepulchre. Only the saints entered it. It is there, not on the Cross, that Jesus Christ takes a new life. It is the last mystery of the Passion and the Redemption. Jesus Christ had nowhere to rest on earth but in the Sepulchre. His enemies only ceased to persecute Him at the Sepulchre." (*Pensees*, 551)

Yet we must believe that something happened in the sepulchre which can account for the gospel preached by the apostles and by which the first Christians lived. The event itself nobody saw, and no New Testament writer has dared to describe it. Our business is not to fill the gap left by those who were closest to the original occurrence; we must be at least as modest and humble as they.

But at the same time, more than mere agnostic negation is required. There is, after all, the evidence which points to the unknown event—the biblical records of the empty tomb and Jesus' appearances, the experiences of the early Christians, and the very existence of the Church of Christ. It is as though many signposts from many directions all were pointing to the same undiscovered place, or various visible radii were converging upon an invisible center.

The first question, "How did the resurrection happen?" thus becomes a second, "What does the resurrection mean?" When this further and more appropriate question is asked, the emphasis is shifted from the empty tomb to the appearances of Jesus, from the miracle to mystery, and from the solitary event to the social context.

The resurrection means that new life came out of death, not as a tulip grows out of a bulb, but as dawn breaks through and dissipates the darkness of lingering night. The "X" of the resurrection marks the spot where God had been and still is active in Christ, who in the fine words of Saint Augustine "took away our death, and killed him, out of the abundance of His own life."

The truth vouchsafed to us in the mystery of the resurrection may be put in several different ways, each of which can serve as the doctrinal structure of an Easter sermon. The first is that Christ's life did not simply persist or continue in spite of bodily death, but that Christ won a decisive victory over death, whom Saint Paul called our "last enemy."

Too often there creeps into Easter preaching a plaintive note, as if one were trying to make himself believe what he is saying. Such sermons may give *intimations of immortality*, but scarcely *affirmations of the resurrection*. That is because they do not make clear that Easter means that in Christ the grip of death upon us is once for all broken, so that for those who have faith in him the fear of death is destroyed, too.

In preaching the resurrection we are not only saying something positive about Christ's life, but something equally emphatic about his death. That death represents the world's worst threat to God, its sinful rejec-

tion of his new and living way; but God in Christ emerges as victor from the struggle with death, as he whose lordship is confirmed and also made conclusive.

A second way of putting the resurrection truth is this. It means that God, who identified himself with us both utterly and at great cost in Jesus, could nevertheless not be bound by the conditions of our finite existence. He "brake the bonds of death asunder" just because he was too great, and still is, to be fettered by them. It is the fulness of God, the abundance of his life revealed in Christ, which cannot be confined.

In taking the form of a servant, God does not cease to be God but makes plainer than ever before what his Godhood is. Death being what it is, and God being who he is, death must bow to God.

Thus Christ's triumph over death is exactly what might be expected from one in whom the fulness of God dwelt bodily. The victory won in the sepulchre is part and parcel of the supremacy of God to which the whole Bible bears continuing and resounding testimony. What is true of the Son is also true of the Father.

A third approach is that suggested by the words of A. Michael Ramsey: "The Resurrection is not as other events in history. It is in truth the Parousia. It is the coming into the world of the life of the world to come" (*The Resurrection of Christ,* Westminster Press, 1946 p. 78.). As at Christmas eternity bends down and enters into human history, so at Easter human history opens out upon eternity. *He is not here; for he has risen. . . . Come, see the place where he lay.*

There is, as Ramsay points out, a difference of emphasis between Mark and Matthew in the telling of the Easter story. For Mark, the resurrection itself is the coming of the end; for Matthew, on the other hand, the resurrection announces what is still in the future, so that Jesus, who appears to the disciples in Galilee after his death, promises that he will be with them *to the close of the age.*

Call this a paradox if you like; but there is an unavoidable tension throughout the New Testament between an event in history, once for all concluded, and an event in eternity, forever going on. The day of the Lord has come, but it is still to come. The new life has broken through the old, and yet the old continues.

This means that we are pilgrims and strangers on the earth who have here no continuing habitation. Eternal life has come, but just because it is eternal, it is always coming. And to those who verily believe in the resurrection of the Lord, therefore, the future is always present and the present is forever future. Christ, who is the author of our faith, is its finisher as well.

Resurrection Is Relevant

But we must press our question still further and ask, "What does the resurrection mean for us?" It is not enough on Easter morning to relate this doctrine to the other doctrines of eschatology, the sovereignty of God, or the work of Christ; it must become glowingly relevant to us as Christian persons caught in the turmoil of the present.

There are, I think, two scriptural keys that fit the lock of this human, personal need. One is the fifteenth chapter of Paul's first letter to the Corinthians in which he gives his theology of the resurrection with special bearing on this question. He shows how the raising of the believer and the raising of Christ from the dead are mutually dependent and implied (verses 12-34). Because he lives, we may live also.

This both speaks a promise and sets a condition—that of obedient, courageous faith. By faith, that is, we become partakers in his resurrection, and Christ is the "first fruits" of God's great harvest. The eschatological note is strong: we shall be made alive in Christ at his second coming, after he has put all enemies under his feet, the last of which is death.

In the latter part of this chapter Paul addresses himself to the manner and method of God's raising the dead. Here he introduces the admittedly difficult idea of a "spiritual body" as the form of resurrected life. Plainly, he does not envisage the persistence of material existence after death; this he repudiates as firmly as Jesus did. "Flesh and blood" cannot inherit eternal life.

Paul does mean two things, however, which Canon Streeter indicated in his essay in *Immortality* (Macmillan Co., 1917). He means that the future life will be richer, not poorer, than this life; and also that personal attributes and capacities, those feelings, strivings, longings that come to us through the body will be more fully realized there than here. Just as it takes all of a man to love God—heart and mind, soul and strength—so it is all preserved by God's own love for him.

The body is an integral part of man, not an accidental outer layer to be stripped off by physical death. It will be transformed and "glorified," to be sure, but not abandoned to decay. Our inveterate tendency to divide the spiritual from the physical and then to concentrate upon the spiritual as the field of God's salvation is rebuked by this central stress in Paul's thinking. What he means by a "spiritual body" may be suggested by saying that it is the medium by which the living soul after death adapts itself to its new environment. By refusing to separate the bodily from the spiritual altogether, Christianity expresses, as Reinhold Niebuhr has said, the whole genius of its faith.

For the second key we turn to the letter called I John, where it is written: *We know that we have passed out of death unto life, because we love the brethren* (3:14). Here is a sure test of whether we are on the right track, whether we deserve to have eternal life. For the will of God is love; and if we have love, not for what is in the world but for him who made, sustains, and will redeem the world, we shall abide forever.

The whole great Johannine conception of eternal life illumines most profoundly this doctrine of the resurrection, and cannot even be summarized here. But it assuredly means that God's gift of new life has a way of shaping itself into a task, so that life is changed now because of God's promise of what it shall become.

We must stop postponing eternal life. Heaven is not some far-off place to which we hope to go, but the presence of God in which we ought to live. On some such note as this the preaching of the resurrection might well rest its case.

The Preacher's Easter Message

By JAMES TILDEN BROWNING

Some considerations for the preacher as he prepares a fresh message on the resurrection are suggested here by the pastor of Johnson Memorial Methodist Church of Huntington, West Va., complementing Professor Hazelton's discussion.

EASTER Sunday is coming up. You are casting around for the approach you are going to make this year on the general theme of the resurrection. You cannot deal with a subject so big and with so many ramifications adequately in one sermon, so each year you try to light up a different segment of this great theme.

Since we do not have the space to deal with the great number of approaches that may be made, bringing out the deep mysteries of this great doctrine of the church, it will be necessary to limit this article to general underlying ideas which should govern our sermons on the subject.

You will need to clear the field. When you do, these facts will emerge.

You have more than one subject: you have the resurrection of Jesus, and you have the resurrection of man. You must decide how you are going to deal with these. You will ask yourself if there is a connection between the two.

You will ask, "After all, what is it that man really wants, and cites the doctrine of the resurrection to prove that he shall have?" It is life beyond this present existence. Does one have to believe in a physical resurrection of the body in order to believe in life after death?

What is it that man really wants to know about Christ, and supports with his belief in the resurrection of Christ? He wants to know that Christ is really alive and that he lives evermore; that he is a living and not a dead Christ. Does one have to believe in the resurrection of Christ in order to believe this? Then it is important to marshal the facts pertaining to his resurrection. Are there other ways of knowing that Christ lives today, regardless of the views one may hold about his resurrection? These evidences should not be over looked.

You will realize that sermons on the resurrection do not answer the ultimate question of your congregation unless they deal with the nature of future life. Your people are not so much interested in the flagstops along the way as they are in the Eternal City of their destination. This will furnish a good opportunity to correct the views that so many hold of heaven as a physical state.

With reference to the resurrection of Christ, believe it or don't preach it. This does not mean that you know how it happened. We are not called on to explain the *how* so much as we are to proclaim the *fact* that it did happen. If one had to stop and explain every fact before he accepted it, he would not get far.

Your skeptic who will not believe such an "incredible thing" believes many other things which are just as incredible. He believes in life. Ask him to explain that. Let him explain that something in an acorn which becomes an oak.

It will be well for you to know all the theories which would disprove the resurrection as well as the arguments in favor of it. Well-armed with all the facts you can gather, and with a faith that goes beyond what can be proved, enter your pulpit with a positive word about the resurrection of Christ.

Read as much as you can on the subject of the resurrection of Christ. Search the New Testament references again. You think you know them, but refresh your mind with them again. Read some of the old books like *Who Moved the Stone?* by Frank Morrison (Appleton-Century, 1930), and *The Resurrection of Jesus* (Abingdon Press, 1914), by James Orr. Read modern interpretations given us by men like Fosdick and Weatherhead.

Then, with all books aside, seek a fresh experience of his living presence in your own life. I remember a very eccentric local preacher in Virginia who had great power through prayer. Many stories were told about the miraculous things that had happened through his prayers. Some of them I believed and some I did not. But that he was a godly and sincere man with a great faith, no one could doubt. One night he was to preach at a little country church. Time came for the service and the preacher could not be found. Some men went out to look for him when they heard someone talking in the church cemetery nearby. As they approached they heard the preacher praying. He was saying: "O Lord, unless you go with me I can't go, unless you go with me, I can't preach." How can we go into our pulpits and preach a living Christ unless he lives in us!

With reference to a general resurrection, great numbers of your people believe in a physical resurrection of their own body. They do not know how or why. I do not know why they find comfort in this, but they do. My warning here is, do not disturb their faith at this point unless you are sure that you can give them something more satisfying. I think this can and should be done.

It can be made clear, I think, that we do not need these physical bodies after we are through with them here. It should be made clear that *flesh and blood cannot inherit the kingdom of God.* There are spiritual bodies as well as physical bodies. The resurrection is spiritual, not physical. Quote Paul in I Corinthians 15, and

make his point clear, for your people believe in Paul.

The main thing that people are interested in is the assurance that they are going to go on living as persons. Personal identity does not depend upon a physical body. For that matter, it is the spiritual self that gives us our distinctive personalities here in this life. What do we mean when we say "I"? We do not mean our bodies. These bodies change but we do not change. We retain our individual personalities.

To accept the spiritual view of our future means that we must take heaven out of the realm of the physical. We owe it to our people to disabuse their minds of the idea that heaven is a place of glorified idleness, streets of gold, and an endless musical concert. The essential nature of man that will survive the grave is spiritual, and his future habitation will be in a spiritual realm.

As we said in the beginning, one cannot say everything about so important a subject in one sermon. This whole matter of life eternal may be approached from many directions. From time to time different subjects will be used to light up "The Way." Over the years, here are some of the subjects I have used.

"The Gospel of the Empty Tomb"
"Seeking the Living Among the Dead"
"Living Five Thousand Years from Now"
"The Power of the Endless Life"
"The Victorious Christ"
"Where Do We Go from Here?"
"A Building Not Made with Hands"
"Eternity Set in Our Souls"

I covet for all my colleagues a fresh message on this great central theme of the church's life. Let us somehow get across to our people that the future life is not a stagnated sameness in which we simply exist. If it is, let me pass into an empty nothingness.

What the New Testament promises believers is eternal life. Eternal life is entering here and now into the kind of life experience so full of richness and meaning that it is worth going on. Immortality is not something that waits us beyond the grave. It begins here, or it does not begin at all. Life is eternally in the present tense.

The Seal Is Off the Ston

An Easter Sermon by HARRISON DAVIS

ONE little incident in the story of the resurrection is easily overlooked. Mark, Luke, and John in fact leave it out almost altogether. We have only Matthew's memory to tell it in detail. You'll have to read the last paragraph in the twenty-seventh chapter of his Gospel to find it.

It seems that the headquarters staff that plotted the downfall of Jesus waited on Pontius Pilate in a delegation the day after the crucifixion. They feared someone might tamper with the tomb in Joseph's garden, perhaps even spirit away the body of the prophet, and then claim He had risen from the dead as He promised He might. Pilate saw the danger at once. He turned and gave a crisp order: "Go and take a guard of soldiers. Make the tomb secure!" So off they marched and made the tomb secure by putting a seal on the stone and posting a guard.

That seal on the stone was not there for nothing. Its purpose was to eliminate any trickery on the part of the followers of Christ. The rebel prophet and his men had caused enough trouble for his august majesty's empire. The seal on the stone would be sufficient. The guard's duty was to see that the seal was not broken. Jesus of Nazareth was dead. Death was death, for him as for anyone else. The seal on the stone pinpointed the place of that death.

Author Matthew had spent twenty-seven chapters of his brief Gospel developing it thus far. In chapter 1 he had written: *Now the birth of Jesus Christ was on this wise.* . . . In chapter 27 he had reached the obituary notice. The body was dead in a tomb. The door was blocked by a rock sealed to the tomb. When you get to the obituary, you're through.

But not Matthew! He had one more chapter to write, one more to spill from his pen if he were to tell the whole story of the Savior as he knew it. *In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

The rest of the chapter is Easter! Opening in astonished wonder, it ends in a hallelujah chorus. The seal on the stone was broken, the post deserted by the guard, the tomb empty. And as though these wonders were not enough, a voice rang out in the hollow chamber: *He is not here: for he is risen.* . . . The dead Jesus has become the living Christ. The son of man has put aside his mortality; the son of God has taken up his immortality. And he shall reign forever, King of kings and Lord of lords. Hallelujah!

Thank God, Matthew wrote that one last chapter. Time had run out for his hero, but God from on high returned him to the human stage bringing Eternity with him. The Man of Sorrows is now Christ the Victor. Henceforth the everlasting arms pick up where death leaves off. Henceforth eternity hovers protectingly over the soul of man. Henceforth the seal on the stone before death's door is broken. *O death, where is thy sting? O grave, where is thy victory?*

This is not to deny that seal on that stone. This is not to say that death is only a fiction. Death does put a seal on all human life. . . . *it is appointed unto men once to die.* . . . Life is the knowable, death the unknowable. Life is blossom and fruit, death is husk and shell. Life is the joyful worker, death is the grim reaper. The psalmist was right: *In the morning it* [*life*] *flourisheth and*

Though death, like birth, is a part of life, the broken seal on the sepulchre is the witness that it is not the final part. That is the central message in this sermon by the pastor of the First Methodist Church, New Rochelle, N. Y.

groweth up; in the evening it is cut down, and withereth. What else could be true from the point of view of the seal on the stone?

Death is the ultimate Iron Curtain. It rolls down "finis" on all human striving and aspiration. From the point of view of the seal on the stone, life is no better than a penny candle gutted out by the wind when its wax is spent. Man is no more than fertilizer for the grass of the field which in the end covers all things.

A man may crawl, walk, run, or fly—but always to his death. He comes to it pocket full or pocket empty, young or old, a genius or an idiot, a saint or a sinner. At the Iron Curtain all differences are rubbed out. It is the same tale for all: "He is dead. He is finished. Put the obituary in tomorrow's papers."

Not that man would have it so. Man has drummed his fists against death's Iron Curtain in a tom-tom of protest from the beginning of time.

Ah, Love! could you and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then
Re-mould it nearer to the Heart's Desire! [1]

Man would remold life nearer to the heart's desire if death were not so final and if man by nature were not so answerable to its beck and call. But what can you do when you join the frailty of man to the finality of death?

It was Erskine of Linlothen who used to express his wonder at what he called reverently "the dumbness of God." God would not reply to his most earnest prayers. The heavens were as brass. His pleadings ricochetted back. Never did He answer—or so it seemed to Erskine.

There are many Erskines among us. Why does God not tell us why we die? Why lead a man on to *hunger and thirst after righteousness* if at the end there is only dust and ashes? Why permit a man to [sell] *the righteous for silver, and the poor for a pair of shoes* if at the end there is neither judge nor justice—only a blackout for good and evil alike?

How many "unfinished symphonies" flung carelessly aside by death's hard hand—unfinished symphonies in creative work, in unselfish sacrifice, in friendships grown mellow with long seasoning, in loves dearly prized! When we face the Iron Curtain of death from the point of view of the seal on the stone, it is to join Erskine in his wonder at the "dumbness of God."

But somehow on Easter God's silence is broken. From the far side of the Iron Curtain a trumpet-note distantly sounds: *I am the resurrection, and the life.* Trumpet is added to trumpet, violin to cello. *In my Father's house are many mansions.* Flute and clarinet now. *I go and prepare a place for you.* Voice is added to voice, and chorus to chorus as the heavenly choir joins the divine orchestra. Sound upon sound, harmony within harmony, coda and climax. *Because I live, ye shall live also.*

It is the Easter postlude to the human requiem. It is the angel of God sitting on the stone rolled back from the tomb, its seal broken. It is Christ raising the Iron Curtain of death. No, death is no fiction for us humans, but neither is it a finality!

Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not soe,
For, those, whom thou think'st, thou dost overthrow,
Die not, poore death, nor yet canst thou kill mee. [2]

John Donne gets the credit line for that verse, but Jesus Christ was their first author on resurrection morn. Death is not a finality. God's love alone is that.

In March of 1946 some people of New York City gathered together in an official dinner at the Waldorf Astoria to pay public tribute to Winston Churchill. Among the guests was a sixteen year old boy, Johnny Gunther, in a dinner jacket, sitting between his author-father, John Gunther, and his mother, Frances. A month later, a report from Columbia-Presbyterian Medical Center: "Your child has a brain tumor."

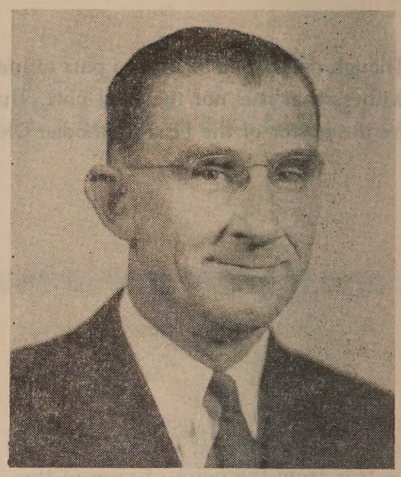
Sixteen months of heart-rending agony for them while the boy struggled with death. Somehow they got through it, though the boy went down before it. When it was over, Frances wrote in her diary: "Look Death in the face. Death is a part of life, like birth, *but not the final part!*"

That is the Easter message: death is not the final part. Immortality is that. The seal is off the stone definitely and forevermore. *Thanks be to God, which giveth us the victory through our Lord Jesus Christ.*"

[1] From *Rubáiyát of Omar Khayyám.*

[2] From the Holy Sonnets.

New Pension Legislation



By IRVIN S. MOTZ

Changes in pension legislation, important to every Methodist minister, are described here by the assistant treasurer of the Board of Pensions of The Methodist Church, continuing a series of articles on the 1952 General Conference.

AN ENTRY in the Minutes of the Annual Conference of the Methodist Episcopal Church, shortly after its founding at the Christmas Conference of 1784, records the contribution during the year of the sum of £38 5*s.* 4*d.* toward the Preachers' Fund for Superannuated Preachers and the widows and orphans of preachers. The sole demand upon this fund had been for the sum of £14 to defray the funeral expenses of one Jeremiah Lambert, a preacher who had died during the year.

A comparison of this simple entry in that early journal with the pension legislation in the latest edition of the Discipline of The Methodist Church reveals something of the development which has taken place during the past century and a half in the concept of pensions.

There has also been a growing consciousness of the church's responsibility for the support of its aged and disabled ministers, the widows and children of its deceased ministers and, belatedly, for the many lay employees who have served and are serving in the local churches and other institutions that comprise The Methodist Church.

The development in pension consciousness is emphasized still more if one contrasts that simple entry of £14 for the funeral expenses of a single minister with the nearly $9,500,000 distributed in a recent year by The Methodist Church in the United States as pensions and relief grants to some 6,000 disabled and retired ministers, and more than 7,750 widows and orphans of ministers. Comparable sums are collected year by year and distributed as pensions and relief grants to similar thousands of conference claimants under the terms prescribed by the General Conference which constitute the pension legislation of The Methodist Church.

In the main, changes in pension legislation by the 1952 General Conference were made on the recommendation of two commissions which had been constituted by the General Conference in 1948. One of these, the Commission on Pension Legislation, was authorized to study the total pension program of the church and present its recommendations to the General Conference for consideration. The other, the Church Survey Commission, was authorized to study the organization of The Methodist Church and present its findings and recommendations to the succeeding General Conference.

One of the major changes, growing out of recommendations made by the latter commission, was a reduction in the membership of the general boards of the church. From a former membership of forty-one persons, including three bishops, the Board of Pensions was reduced to a membership of twenty-three persons, one of whom is a bishop. The duties and responsibilities of the board, however, remain essentially unchanged.

A second change, recommended by the Commission on Pension Legislation, pertains to the organization of the Board of Conference Claimants of the annual conference. Because of the technical nature of the matters with which this board deals, calling for a knowledge which is best acquired through actual experience in administering the pension program of the conference, it was assumed that the interests of conference claimants would be better served by lengthening the term of office of members of the board.

During the present quadrennium, one-half of the members have been elected to serve a term of four years, and one-half to serve a term of eight years. Thereafter, members of the Board of Conference Claimants will regularly serve for a term of eight years, one-half of the members being elected each quadrennium.

A number of changes in pension legislation made by the General Conference of 1952 pertain to the pension rights of ministers on trial in an annual conference, and members of their families. Whereas the General Conference of 1948 had increased the number of years of service on trial which were eligible to be approved for annuity claim from two to three, under the present pension code all years of service on trial are eligible to be approved. Furthermore, all years as a student left without appointment to attend school, on trial or in full connection, are eligible to be counted for annuity claim (¶ 1618 §2e).

A third important change in legislation as it relates to a minister on trial provides for his participation in the Ministers Reserve Pension Fund. For those members who are qualified to

participate in the fund, pensions related to years of approved service on trial will be provided through the fund on the same basis as for years of service in the effective relation.

On the conviction that responsibility for providing pensions related to service in the chaplaincy should be assumed by the church as a whole, rather than by the annual conference, provision has been made for a Chaplains Pension Fund.

The 1952 Discipline provides that pensions related to any period of service as a chaplain with the armed forces of the United States prior to December 31, 1946, shall be the responsibility of the annual conference of which the chaplain was then a member. However, pension coverage for service as a reserve chaplain after that date, where no government pension is provided, will be through the newly authorized Chaplains Pension Fund (¶ 1618 §2h).

A number of changes have been made in the pension code pertaining to annuity claims of widows and dependent children. The term "annuity" as it relates to the claim of a widow or dependent child has been restored, in place of the term "dependency benefit," which had been adopted by the General Conference of 1948. If the widow of a minister remarries, she has no legal annuity claim during the time of such marriage. However, if that marriage is dissolved by the husband's death or by legal process, her annuity claim may be restored by the annual conference upon the recommendation of the Board of Conference Claimants (¶ 1620 §§1, 3).

In the case of a dependent child of a deceased minister, the period during which an annuity claim may be approved has been extended to age twenty-one if the child is enrolled in a standard school. Thus, the annuity period for a dependent child under the pension code is made identical with that for which provision is made by the Ministers Reserve Pension Fund (¶ 1621 §2). Moreover, retention of membership in The Methodist Church as a condition of eligibility for annuity claim is no longer mandatory.

The General Conference of 1948 provided that years served as a full-time supply pastor (prior to reception on trial in an annual conference) might be counted for annuity claim at the rate applicable to a special conference claimant. This provision is now extended to cover full-time service as an approved supply pastor by a former member of an annual conference during the interval between termination of his conference membership and his readmission (¶ 1630 §§16, 17).

An important change in legislation pertains to apportionments to local churches. Under the provisions of ¶ 1623 §5, when a federated church is served by a Methodist minister, the apportionment to that federated church is to be made on the same basis as that which pertains to the pastoral charges of the annual conference. Heretofore, the apportionment to such a church had been on the basis of the Methodist constituency in the church. An exception is made in cases where a definite agreement has been made between the federated church and the annual conference Board of Conference Claimants with respect to its responsibility for the support of conference claimants.

The provisions of ¶ 1623, relative to apportionments, may be applied also in the case of an evangelist, if the annual conference accepts annuity responsibility as related to such service (¶ 1618 §2d). Furthermore, any institution which accepts the services of a Methodist minister under special appointment may arrange for a pension related to that service through the Joint Contributory Annuity Fund, administered by The Board of Pensions (¶ 1618 §2c).

The provisions of ¶ 1624, pertaining to proportional payments, have been extended to include apportionments for the Ministers Reserve Pension Fund. The penalty for failure to observe its requirements may be imposed also upon a retired minister who is serving as a supply pastor, as well as upon a member of the Ministers Reserve Pension Fund, whose service annuity credit may be withheld in any year in which he has failed to observe the provisions of the Discipline pertaining to proportional payments (¶ 1624 §§1, 3, 4).

Until January 1, 1953, pension responsibility related to service rendered prior to unification within the territory of one corporation of the Board of Pensions by a minister who later was retired by an annual conference within the territory of the other corporation of the Board had been assumed by the annual conference which had granted him the retired relation. By order of the General Conference of 1948, divided annuity responsibility, whereby each annual conference assumes the responsibility for all approved service rendered to it both before and following unification, is now effective throughout all annual conferences in the United States.

Accordingly, ¶ 1628 of the 1948 Discipline was deleted, and other pertinent paragraphs which had hitherto appeared under the heading of "Special Regulations" effective either in the territory of the Illinois Corporation or the Missouri Corporation were amended and relocated within the main body of the pension code, thereby making them applicable to the respective territories of both corporations.

A number of significant changes have been made in legislation pertaining to the Ministers Reserve Pension Fund. Reference has already been made to one of these: that which grants to a minister on trial eligibility for membership in the Fund.

Provision has also been made to cover years on trial for a member in the effective relation who had been enrolled in the Fund prior to May 1, 1952. Under the provisions of ¶ 1643 §11, years on trial in such cases may be approved for annuity claim under the pension code, or under the Ministers Reserve Pension Fund, at the discretion of the annual conference involved.

In case of the transfer of a member of the Fund into or out of an annual conference participating in the Fund, the contribution made by the conference on behalf of such a member is proportional to the number of days in the conference year served within the Conference concerned.

Because of the difference in dates of the sessions of annual conferences involved in such transfers, in many instances the former rule which related the conference contribution to the number of quarters of a year served proved unsatisfactory. Under

the new regulations, each annual conference will be responsible for funding only the service actually rendered to it by a member of the Fund (¶ 1645 §§2, 3).

Beginning with the conference year 1952-53, the annual contribution required of a member of the Ministers Reserve Pension Fund has been increased from 2 per cent to 3 per cent of the average salary of the annual conference. A member whose support is less than the average salary of the conference, however, may elect to contribute annually an amount equivalent to 3 per cent of his support.

The accumulation of the contributions made by a member of the Fund, together with the compound interest thereon, will provide for him at the time of his retirement, or for his widow in case of his death, an "income annuity" which will be the actuarial equivalent of that accumulation (¶ 1647 §2). Thus, by increasing the amount of the annual contributions, the amount of the "income annuity" will be increased proportionately.

In order to distribute the work of billing members and crediting contributions received, the regulations regarding payment dates of the quarterly instalments were changed. In place of specific dates for payment which were applicable to all members alike, the dates on which payment becomes due for members of the various annual conferences are determined by the Board of Pensions (¶ 1646 §1).

The minimum benefits provided by the Ministers Reserve Pension Fund for widows and minor children of deceased members of the Fund are increased. If the pension of a widow is less than $600 per annum, she may be given an additional grant; provided, the pension and the added grant shall not exceed $600 per annum (¶ 1648 §2).

The pension provided by the Fund for a minor child of a deceased member of the Fund has also been increased from $75 to $150 until the child reaches age sixteen; thereafter, to age twenty-one, if the child is in a standard school, the pension is increased to $300 per annum (¶ 1649 §§ 1, 2).

Legislation pertaining to the Partial Reserve Pension Fund is set forth in ¶ 1656 of the 1952 Discipline. In so far as they are applicable, the rules governing Partial Reserve Funding have been made to conform with the rules of the Ministers Reserve Pension Fund. The statement of these rules in greater detail should be helpful to the more than three thousand ministers who are currently participating in this phase of the reserve pension program.

The regulations pertaining to personal contributions by members of the Partial Reserve Pension Fund, as stated in ¶ 1656 §4, are identical with those applying to members of the Ministers Reserve Pension Fund, both as to amount and mode of payment.

A significant change in legislation permits an annual conference to treat, as part of the annuity provided for him by the conference under the pension code, that part of the "service annuity" of a retired member of the Partial Reserve Pension Fund which is based upon the contributions made to his account by that annual conference.

By the application of this principle a dual purpose is served by the Fund: additional annuity benefits are provided for those members who participate in the program; at the same time, additional benefits resulting from the operation of the program in the annual conference are made available for distribution among all claimants of the Conference (¶ 1656 §7b).

The 1952 Discipline carefully defines a number of terms as they apply to the Partial Reserve Pension Fund. These include membership, contributions, initial reserve fund, service annuity, income annuity, widow's pension. Provision has also made for a Contingent Fund, whose purpose is similar to that established for the Ministers Reserve Pension Fund (¶ 1656 §10).

Certain significant changes have been made in the rules of governing the Lay Employees Pension Fund. Inasmuch as a number of lay employees who participate in the Fund, by revision of federal laws, became eligible for inclusion in Federal Social Security, rules pertaining to contributions by both employer and employee were so modified that reciprocal adjustment in the amount of the minimum contribution may be made if an employee and his employer concurrently participate in another pension program. Benefits provided by the Lay Employees Pension Fund will thus supplement minimum benefits provided by Federal Social Security.

Provision is made in ¶ 1658 §3f for remitting contributions to the Fund in monthly or quarterly instalments, in place of payments being made annually after the close of the year. Furthermore, in the event a participating employee terminates his employment and his contributions are refunded, the amount of the contributions made by the employer on his behalf will be refunded to the employer.

If, however, upon termination of employment the employee permits his contributions to remain in the Fund until he becomes eligible for an annuity, the contributions made on his behalf by the employer remain in the Fund also, to become part of the total accumulation on which the annuity will be based.

The General Conference of 1952 was faced with certain problems in connection with the total pension program of the church, requiring further research and study. To this end, a Committee on Pension Legislation was set up, to which a number of such matters were specifically referred.

Among the more important of these matters, enumerated in ¶ 1665 of the Discipline, are these: (1) "The feasibility of providing for minimum pensions for ministers and widows"; (2) "Reciprocity with the pension plans of other denominations in cases of ministers transferring their ministerial standing to or from The Methodist Church"; (3) "A uniform staff pension system for the general boards and agencies of The Methodist Church"; (4) Provision for the future funding of the pensions of bishops and the widows of bishops, on a reserve basis; (5) "The feasibility of inclusion of the service of ministers in Federal Old Age and Survivors Insurance (OASI) on a voluntary basis."

The recommendations of the committee with respect to these and other matters will doubtless be reflected in further revisions of the pension legislation of The Methodist Church by the General Conference of 1956.

BIBLE study

The God on Wheels

By HOWARD L. STIMMEL

Ezekiel, theological pioneer and critic of shallow social optimism, speaks to our own times declares the pastor of First Methodist Church, Plattsburgh, N. Y. He discusses preaching values of the book of Ezekiel in the first of two articles.

ABOUT a dozen years ago, the editors of the magazine *Fortune* (Jan. 1940, p. 26) published an editorial entitled "War and Peace." In describing the spiritual predicament of modern people, they declared that there was just one way out. "The way out," they said, "is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says."

One of the best ways I know for us to hear the word of God is to keep company with some of the great personalities of the Bible who were more sensitively attuned to God than we are. To this end I propose that we sit at the feet of the prophet Ezekiel, that we listen to what he had to say to the men of his generation, and in so doing catch overtones of what God is trying to say to the men of all generations.

I am aware that the book of Ezekiel presents many puzzling literary and historical problems. With most of these we shall not be concerned in this discussion. For our purpose here, we are searching for the preaching value which it contains.

Like ourselves, Ezekiel lived in days that were heavily weighted with tragedy. The sixth century before Christ witnessed the fall of the kingdom of Judah before the overwhelming military might of the Babylonian empire. Jerusalem was pillaged and burned, and the greater part of her citizenry were carried away into exile in successive deportations.

One of these displaced persons was Ezekiel. It appears that he was carried off in an early deportation before the final crash. Who was this man Ezekiel? He was a Jerusalemite, a younger contemporary of Jeremiah. Possibly he was one of Jeremiah's disciples. He was married and in exile and was allowed to occupy his own house on the Chebar canal which connected Nippur and Babylon. His fellow exiles seem to have recognized his capacity for religious leadership, for they came to him again and again seeking counsel.

Thus it was that Ezekiel became a spokesman for God to a defeated national minority living in the midst of an alien environment. He was called, he felt, to speak not to the Babylonians but to his own people. In this sense he was a "home missionary," and his job was not an easy one. Someone has remarked that it is often harder to convert the Rotarians than it is to convert the Chinese!

The first thing about Ezekiel that rivets our attention is that he had a vivid experience of God, an experience which sent him off pioneering into the theological frontiers of his day. Ezekiel states the heart of the matter succinctly: *as I was among the exiles by the river Chebar, the heavens were opened, and I saw visions of God* (Ezek. 1:1). Just like that! No beating around the bush! A straightforward testimony to an inward fact!

Now Ezekiel was the most "eye-minded" of the prophets, and in his own peculiar way he set forth a symbolic picture of what God meant to him. Ezekiel portrayed God as riding from Jerusalem to Babylon in a chariot that was equipped with wings and wheels. God's chariot could fly through the air or roll swiftly along the ground. The chariot had four sides. By each side was a living creature and by each creature a wheel. There were wheels within wheels; that is, wheels set at right angles to each other, so that the chariot could move in any direction without turning. On the heads of the creatures there rested a firmament or platform, and over the platform there was a throne. On the throne sat a flaming form with a glory like that of a rainbow.

Homer in the *Iliad* did not attempt to describe the beauty of Helen of Troy. He simply described the effect which she had on the old men. So Ezekiel did not attempt to describe God's glory; he simply told of the effect which God's glory had upon him. . . . *and when I saw it, I fell upon my face, and I heard the voice of one speaking. And he said to me, "Son of man, stand upon your feet, and I will speak with you"* (Ezek. 1:28–2:1).

Surely, this is a strange way of picturing the presence of God. And yet when we accustom ourselves to its strangeness, the picture begins to say things to us. Here is a god on wheels! A movable god! We recall in passing that the wheel was invented in Babylon. Now, a god on wheels can go places. His presence and purpose are not limited to one locality.

Many of Ezekiel's contemporaries believed in a local god. Jehovah lived in Jerusalem, and particularly in the temple at Jerusalem. Jehovah was almost a feature of the Palestinian landscape. Go away from home on a long journey, be carried off into exile, and you must leave Jehovah behind.

But Ezekiel with his vision of God on wheels was pioneering in the direction of God's omnipresence. Eventually a psalmist would sing:

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend to heaven, thou art there!
If I make my bed in Sheol, thou art there!
If I take the wings of the morning and dwell in the uttermost parts of the sea,
even there thy hand shall lead me,
and thy right hand shall hold me.
(Ps. 139:7-10)

Ezekiel and his generation may not have gone that far in their thinking about God; but here was a man whose faith was pioneering in that direction.

Furthermore, this prophet was pioneering toward monotheism. Some tell us that prophets like Moses and Amos were believers in just one God for all mankind. I doubt whether Moses and Amos ever got quite that far in their thinking, and certainly the bulk of the Hebrew people of Ezekiel's day were not monotheists. There was just one God for *them*—Jehovah; but other peoples had their gods, too, they thought.

But Ezekiel's faith pioneered toward monotheism. Recall those four creatures under Jehovah's throne—an ox, a man, a lion, and an eagle. An odd assortment! But those were the well-known symbols of the four leading Babylonian deities—Marduk, Nebo, Nergal, and Ninib. Ezekiel seems to have allowed that the Babylonian deities existed, but for him they occupied a subordinate position. Every one of them was stationed beneath Jehovah's throne. Before the Babylonian exile was over, there was to be another prophetic voice raised saying explicitly: "*I, I am the Lord, and besides me there is no savior*" (Isa. 43:11). But that was still to come. Ezekiel was preparing the way.

There is something else in this vision of God who came riding in on a throne to his people in a faraway land. The people had suffered a crushing national defeat, but their God, Jehovah, was still on his throne. The fall of the nation had not compromised God's sovereignty. Ezekiel had a religious experience of a living God who was not at the mercy of the accidents and tragedies of history.

There was a popular notion in those days that the welfare and even the existence of a god was contingent upon the prosperity of the nation to whom he belonged. Should the nation fall, their god would fall, too. After a national defeat, in Isaiah's striking phrase, the people would throw their old gods to the moles and bats. I suppose that many of Ezekiel's fellow countrymen in exile believed that the fall of Jerusalem meant the fall of Jehovah, too, for the Babylonian gods had had their way. But that was not Ezekiel's view. Jehovah could still go places in his chariot. He was still on his throne, and the Babylonian deities were subservient to him.

This thought makes us pause. Is the sovereignty of God, as we understand it, conditioned upon our own national security, or upon the continuance of what we call western civilization? If some future atomic holocaust should wipe out even the earth itself and leave, as Shakespeare said, "not a rack behind," would that mean that all we have trusted and believed in and preached would thereby come to nothing? Or would God still be there ready to begin again, no matter how far back he had to go to start the spirit of man once more on his upward march? We must not let the quaintness of Ezekiel's symbolism blind us to the eternal relevance of the matter he was dealing with or the pertinence of the insights which thrilled his soul.

Above God's throne there was a rainbow, and that, of course, is a symbol of hope. (In a subsequent article I shall say more on this theme.) But here we confront a man who had a firsthand experience of God's presence which sent him pioneering into the theological frontiers of his day. He was beginning to see the meaning of a God who is available to his people at all times and in all places, a God who is not at the mercy of the accidents of history, a God whose rainbow of hope is seen most clearly against a background of storm.

This experience did things to Ezekiel. It made him critical of the shallow social optimism of his day. Before the Babylonian exile actually began, there was a popular notion among the people of Palestine that Jerusalem was the hub of the universe. There had been a blind spot in the outlook of the great Isaiah, and he had taught his generation that Jerusalem was inviolable. The city just could not fall. "It can't happen here."

Both Jeremiah and Ezekiel had to combat this popular but shallow optimism. Someone has defined insecurity as an elephant hanging over a cliff with his tail tied to a daisy. Ezekiel believed that Jerusalem was just about as secure as that.

When the Babylonians did overrun the capital and carry off the leaders of the people into exile, the optimists changed their tune slightly. Surely the exile would not last very long! Deliverance was just around the corner. Jeremiah, who remained in Jerusalem, wrote a letter to the captives advising them that the exile would be long. He urged them to build houses and rear their families and pray for the city to which they had gone, saying, . . . *in its welfare you will find your welfare* (Jer. 29:7).

In Babylonia Ezekiel found that his religion sharpened his social perceptions so that he saw clearly that redemption was not just around the corner. The first half of his book is a message of almost unrelieved doom on Jerusalem and her people. He believed that the conquest of Judah was in the nature of a judgment upon the land for the peoples' sins, for the immorality and injustice which prevailed, for the false worship which was practiced, and for the religiously debasing ceremonies and rituals which were carried on.

We sense in Ezekiel something of the quality to be found in a Reinhold Niebuhr in our day—a quality of religion which rebukes the shallow optimism of the times. One of the first things that a valid experience of God often does in a man's life is to destroy his optimism about the immediate social situation.

A second thing that Ezekiel's religious experience did for him was to sharpen his sense of individual responsibility. In times of social catastrophe, it is easy to lose sight of the individual. Vast, impersonal forces go over him like a steam roller. The individual feels himself caught in the midst of forces against which he can do little or nothing to control. One can only let himself go where he is pushed.

In Ezekiel's day there were many who took just this attitude concerning the tragedy of their time. Deuteronomy had taught that social calamity is the result of social sin. So the people assumed that they were simply reaping the result of their ancestors' sins, about which they, of course, could do nothing. There was a popular proverb to the effect that the fathers had eaten sour grapes, and thus the children's teeth were set on edge.

Against this shifting of responsibility, Ezekiel's reaction was complete. He had had an experience with God which at first had made him fall on his face. But there was in it something that made him seem to hear a voice which said, "*Son of man, stand upon your feet, and I will speak with you*" (Ezek. 2:1).

There are some kinds of religion that leave a man flat on his face in the dust; Ezekiel had a kind of religion that made him get up again and stand at his full height. He seemed to sense something of what James Russell Lowell once called the "awful verge of manhood."

When Ezekiel came to deal with popular evasions, he asserted the doctrine of personal responsibility in its most extreme form. He said there was no truth at all in the old proverb about the fathers eating sour grapes and so setting their children's teeth on edge. He asserted that heredity and environment have nothing at all to do with the matter. The will of the individual is everything. . . . *the soul that sins shall die* (Ezek. 18:4).

Now, of course, at this point, Ezekiel went too far. Most theological correctives do. We are told that George Bernard Shaw's father had a squint in one eye. Sir William Wilde tried to correct it by means of an operation. The operation was quite successful. To much so, in fact, for thereafter the gentleman had a squint in his other eye all the rest of his life.[1]

Ezekiel's doctrine was too simple. By saying that sin and punishment are exactly equal and that the individual himself is wholly responsible for everything that happens to him, Ezekiel set the stage for Job. Nevertheless, his corrective was quite in order, and he did emphasize an important side of the truth. He was getting at the thing Daniel Webster had in mind when he declared, "The most important thought that ever occupied my mind was that of my individual responsibility to God."

We, no less than Ezekiel, live in a day in which many seek to avoid personal responsibility for their lives. It is easy to blame our situation on something that the Protestant reformers did or failed to do, or to blame it on the Puritans, or the mid-Victorians—on anybody, in short, but ourselves.

It is easy to say that we have the shortcomings which we exhibit because we failed to pick the right great-grandparents! There is something wrong with our genes or our glands or our childhood conditioning. To be sure, there is a measure of truth in all these things. But men like Ezekiel come into our midst and shame us for trying to hide behind other people's failures and so escape the degree of personal responsibility which we ought to assume for ourselves.

There is another thing about Ezekiel that engages our attention just here, and that is the way he handled his personal troubles against the background of social calamity. Two tragic things happened at about the same time. One was the fall of Jerusalem, and with it the end of the kingdom of Judah. The other was the death of Ezekiel's wife. Both the national and the personal tragedy broke Ezekiel's heart. The kind of problem which he had on his hands was the same kind which many another faces: One's own personal tragedy in the setting of the social tragedy of his generation.

Tucked away in the middle of Ezekiel's book we come upon these words: *Also the word of the Lord came to me: "Son of man, behold, I am about to take the delight of your eyes away from you at a stroke". . . . So I spoke to the people in the morning, and at evening my wife died. And on the next morning I did as I was commanded* (Ezek. 24:16, 18).

We wonder about the untold details of this experience. Alexander Maclaren, of Manchester, was one of the great biblical expositors of his generation. His wife died when he was fifty-nine years old. At first he was stunned, and it seemed to him as though he would be unable to carry on his work. He wrote: "You know how a watch keeps on ticking for a while after the mainspring is broken, and I go on with my ticking in the same way but there is very little heart in it, and I think that little gets less. I suppose it will stop altogether before long."[2]

Do we know what he meant? Do we know what it feels like to drag our feet into the pulpit after a sleepless and tortured Saturday night and to try to preach on a broken mainspring?

Alexander Maclaren went on with his great work for another twenty-six years. And Ezekiel went on with his prophetic ministry. He does not tell us in detail what were the sources of his amazing strength. There is no suggestion of personal immortality in his book of faith; but there is suggested the reality of the ongoing purposes of God which included Ezekiel's calling to a task which he had no right to lay down, no matter how hard it might be for a time to carry on.

Here was a man who had been caught and held by an experience of God—a God whose sovereignty is not at the mercy of human failures and tragedies. This experience gave the prophet new eyes—eyes that could pierce through the illusions and the shallow optimism of his time, eyes that came to a focus on the responsibility of the individual for his destiny, eyes that saw the ongoing purposes of God to which a man must be faithful no matter how deep are the sorrows that sweep over his soul.

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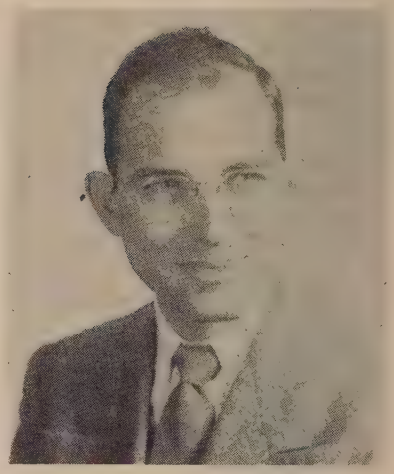
[1] Hesketh Pearson, in *G. B. S.* (Harper & Brothers, $2.75), p. 2.

[2] Cited by Archer Wallace, *The Silver Lining* (Roundtable Press, 1937), p. 21.

Big Fun in a Small Place



By RICHARD E. MONROE

Lack of space or facilities need be no barrier to the youth of the small church who want recreation if they are willing to work, says this student at Candler School of Theology, Emory University, Ga. In the September 1952 issue of THE PASTOR he described how to organize a small recreation group.

SPACE for an interesting, adequate recreational program is a common problem for many youth groups in small churches. Some churches have only a small basement which seems overcrowded as it is. Others have a small community house or an abandoned rural school building. Still others have only the basement of the parsonage or a private home.

Yet a youth group does not need a large place to have a "good time" in the highest sense of the phrase. An appreciative evaluation of the situation can be a most creative stimulus and challenge for their imaginations. Adult guidance, which understands the social drives and needs of youth, can steer them into a Christian experience through the medium of recreation. However small the space available or the group of young people involved, there should be a church-sponsored program of recreation.

The young people of the Lynch, Nebraska, First Methodist Church faced such a situation. The church basement was twenty feet by thirty-six feet. A furnace, a sink, a gas stove, two cabinets, a ten-foot serving counter, a small eight-foot table, three large nonfolding serving tables (which could be stacked together), six benches, and sixteen chairs decreased the area. Two nine-inch square brace pillars divided the basement in thirds. A small heating stove was set up to heat the basement during the winter. Any room left for recreation? Of course.

Imaginative youthful minds have a way of overcoming obstacles. Planned reshuffling of equipment utilized space-saving opportunities in the corners and along the walls. With care even the best of furniture can be stacked without marring.

The length of the basement ran north and south. An alley five feet wide for the full length was cleared near the west wall and the shuffleboard court was reduced to fit into this area. Only enough space back of the court for the player to place his cue stick behind the disc was permitted. The goals thus were as far apart as possible. The court "triangle" was four feet wide at the base with a four-foot perpendicular.

If funds to purchase new cue sticks and discs are not available, the young people can enjoy a few evenings together making their own. It will mean more to them as time goes on. Most good recreation books such as *Fun Encyclopedia* will give suggestions.

Four broomsticks and a few pieces of hardwood scrap lumber will make the cue sticks. A large branch, six inches in diameter, of a hardwood tree, can be cut to make the discs. The proper tools, some sandpaper, a little paint and varnish, plus some youthful "elbow grease" can add up to a lot of fun in a little while.

An eight-foot serving table was used for the base of the Ping-pong table. This top was made from plywood, strengthened by scrap 1"x3" pieces fastened on the lower side in a crisscross pattern. This gave the plywood support and firmness necessary for good rebound. The top was varnished, but profit by their mistake—paint it dark green. The paint will be more enduring than the varnish and easier on the eyes. This equipment was placed in the southeast corner, parallel to the south wall. The convenience of this kind of top is that it can be placed on edge against the wall when not in use.

Small groups played checkers, Chinese checkers, and carroms in the space that remained. Such games as "lucky seven," "ring-on-a-string," "the witch's ball," and "I-have-an-idea," could be used. Plans to construct a box hockey set were not completed but there was space available for it. Box soccer also would have been a good game.

For variety, a portable bowling alley set could have been placed on the painted shuffleboard court. This is an inexpensive game that can be purchased at most sporting goods stores.

On the occasions when the young people wanted to use large group or folk games, they pushed the equipment back against the walls and played around the pillars. Though the quarters were a little close, they never found it impossible to have fun.

The "World of Fun" series of twelve-inch phonograph records is a "must" as soon as the youth group can afford them. The fifteen records now in the set provide not only a variety of wholesome folk games for several evenings, but also give a sense of world-wide fellowship as the youth take part in them. Many other good records are available through

local record shops for folk games.

One-act plays, humorous as well as religious, are a fine outlet for youthful emotion. A very enjoyable evening can slip away just reading a play or two, with different individuals reading the various parts. Should the group desire to present a play, there is as much value in the sociability of practicing as in the actual presentation.

The small church often has many advantages over the larger ones in the way of summer-time activities. The church yard or a vacant lot nearby usually provide plenty of outdoor space. Duck ring, tether ball, badminton, volley ball, softball, horseshoes, and croquet are games that never grow old. Hikes, treasure hunts, and wiener roasts are teeming with possibilities for new ideas. *Phunology, Pleasure Chest, End of Your Stunt Hunt, Handy Book,* and other recreational books suggest many plans.

No kind of planned worship was brought into the activities of such an evening. It is the author's opinion that if recreation is conducted in the spirit of love, wholesomeness, and fellowship, it becomes an act of worship. If the group is properly led to see its significance, a few moments in a fellowship circle can well close any evening of recreation. That the group is meeting in the church or is being church sponsored is no ground for having scripture reading, prayer, and hymn singing. A well-rounded church program should fill this need at other times.

A moment of silence, a very brief projected thought, a prayer (or a few sentence prayers), closing with one stanza from a well-known youth hymn or a youth benediction is enough. Young people become restless with long meditations or worship services.

The young people who attended the National Convocation at Purdue in August, 1951, know how impressive the singing of the Lord's Prayer was at the close of the folk games while they stood in fellowship circles on the gymnasium floor.

We have much more to gain, particularly on evenings such as these, by dealing with the intensely practical and social. Yet we can make that "God-contact" very personal and meaningful by a few short moments rather than boring the youth with a long rendition. Plant well the "short" seed and let the "longer" fruit grow with time!

Fun Encyclopedia, by E. O. Harbin. Abingdon-Cokesbury Press, $3.95

Phunology, by E. O. Harbin. Abingdon-Cokesbury Press, $1.95

Pleasure Chest, by Helen and Larry Eisenburg. $1.25

Handy Book I and *Handy Book II,* by Lynn Rohrbough. Cooperative Recreation Service, Delaware, Ohio. $2.50 each

World of Fun Record Series (Described in *The Projector,* a catalog of audio-visual aids)

End of Your Stunt Hunt, by Helen and Larry Eisenburg. $.50

(All these materials may be obtained through The Methodist Publishing House.)

They Go to the Altar Again

By THOBURN T. BRUMBAUGH

Filipino Methodists have found that an opportunity during the regular Sunday service for the congregation to kneel at the altar has made worship more meaningful, explains the author, who is administrative secretary of World (Foreign) Missions for the Methodist Board of Missions.

METHODISTS like to receive the Lord's Supper at the chancel rail before the communion table or altar of their church. This has a distinctive place in Methodist history and sentiment. When revival meetings were an annual feature of church life, the rail was called "the mourner's bench." Fortunately or unfortunately, it is not so used or referred to today in most churches.

In fact, aside from the communion service, which may also be observed less frequently than formerly, the chancel rail is used now in many churches only as a place in front of which bridal parties may stand and back of which flowers may be arranged for a wedding or a funeral.

To be sure, baptisms are performed in front of or at the side of the chancel, and those being received into church membership are called forward to the same position. Yet there is far less kneeling at or before Methodist altars than there once was, and Methodism is the poorer because of it.

Filipino Methodists, however, have found a way to use the church altar and the rail in front of it in a new and significant way. At each service of worship, during the singing of a hymn before the sermon, it is customary for those who have a special reason for thanksgiving or for supplication in prayer to proceed from their places in the congregation and kneel silently at the chancel rail.

After the singing of one or two stanzas, there is a pause in the service for either silent meditation or for some words of assurance by the pastor. The remaining stanzas are then sung, during which time those who have kneeled arise and return to their pews. For those who wish to make a special offering there is a plate at the chancel, though no word is spoken to indicate that contributions are desired.

The first time I saw this silent but meaningful observance was in 1949 at Knox Memorial, the mother church of Methodism in Manila.[1] When, unannounced, men and women began to come from all parts of the auditorium and from the balconies of the church which seats twelve hundred for worship every Sunday morning, I was surprised.

As they converged and knelt before the chancel while the congregation sang, it was obvious that this was the high point of the worship

[1] Knox Memorial Church is now in process of reconstruction, aided by Week of Dedication (Feb. 15-22) funds from American churches. First erected in 1907, it will now stand for another half-century in the heart of crowded Manila as Protestantism's most outstanding church in the Philippines. See photo, page 16.

service. This was true not only for those who had some particular joy or burden on their hearts, but also for those who were in the congregation. During the silence between the stanzas of the hymn, there was an unusually worshipful spirit in that church.

In another visit to the Philippines I discovered that this practice has become quite generally observed in Methodist churches and that it has brought new spiritual significance to them. In the printed orders of worship is found a brief note indicating the purpose and procedure for this part of the service, and it moves with a smoothness that is itself inspiring.

It has especial value as a means of assuring additional audience participation in services which tend to provide only the minister and the choir opportunity for sharing. Even if only a half-dozen from a large audience approach the altar and kneel, an atmosphere is created which benefits all who are present. Yet experience has shown in the Philippines that there are many who crave this opportunity for more reverent expression of their feelings and needs than is provided by simply sitting or rising at one's pew.

It has been repeatedly pointed out that western Christianity can learn much from the eastern world concerning both the form and content of the worship of God. Here, then, is one regard in which our American churches can derive aid from their fellow Christians in the Philippines as we seek to make our Methodist worship services more meaningful and impressive.

A UNION evening service every Sunday for ten years—that is the record of the four leading Protestant churches in Santa Monica, California: Trinity Baptist, First Christian, First Presbyterian, and First Methodist.

The idea for this worship experience had its inception in the summer of 1936 when the churches joined congregations for four Sunday evenings. By 1939 so successful was the annual venture that the union services were extended through the three-month period of June, July, and August. Then came the war with its blackouts, gas restrictions, and dwindling Sunday night congregations. At the end of the 1942 summer season the churches decided to continue the co-operative program without interruption; thus from June 7 of that year to the present the record is unbroken.

The four participating ministers, two of whom have shared in the services through the entire period, meet quarterly to plan the evening program three months in advance, but even so a degree of flexibility for change is retained in the interest of timely opportunities.

A unique feature of this union service is that it is conducted in a different one of the four churches each Sunday night, and with no apparent confusion to the public as to the meeting place from week to week. No minister preaches in his own pul-

Ten Years of Sunday Nights

The story of a regular Sunday evening union service, in which churches of four communions participate, is told here by the pastor of First Methodist Church, Santa Monica, Calif. It may be suggestive for other communities.

By KENNETH A. CARLSON

pit. The host pastor presides, music is provided by the host church choir, and the offering of the prayer, the reading of the scripture, and the preaching of the sermon are rotated among the participants. Attendance ranges from 250 to 600. The loose offering is divided equally and envelope contributions are always directed to the designated church.

Variety has been a keynote of the services, and certain features of this interchurch effort have created wide interest. Several times during the year the ministers devote a series of three or four consecutive Sunday evenings to symposiums, with each clergyman speaking from eight to ten minutes and expressing his convictions on such topics as: "Why Must Good People Suffer?" "Why Does God Permit Evil?" and "Our American Heritage." Prior to the 1952 national election each man discussed, "The Most Important Issue in the Campaign" as he saw it.

Another successful evening series is built around questions asked by attendants at the services. An interest-finder, exploring the questions in which the people are most interested, is submitted to the congregation a few Sundays preceding the question-and-answer series. No questions are permitted to be asked from the floor, for obvious reasons.

The ministers have spoken frankly on such touchy topics as: "Why Do Protestants Oppose an American Representative to the Vatican?" "Are 'Mixed Marriages' Advisable?" "Is Alcoholics Anonymous Successful?" "What Are the Most Helpful Ways to Study the Bible?" Again, each participant speaks from eight to ten minutes, but he is also free to comment briefly, if he so desires, on the answer given by his fellow preachers. Beyond this there is no debate.

The congregations never cease to be amazed at the gracious spirit and unanimity of conviction which prevails among the clergymen. Yet no man is hindered in an honest expression of his belief or opinion and there is no attempt at conformity. It is indeed a union service in spirit as well as in fact.

A third feature of this warm-hearted program has to do with the "specials" which offer a wide range of speakers and choral presentations. Santa Monicans have been privileged to hear such well-known persons as: Robert Millikan (distinguished scientist of California Institute of Technology), Samuel Zwemer (noted missionary to Moslems), William Farnum (internationally known star of stage, screen, radio), Jester Hairston (noted motion picture choral director and interpreter of Negro spirituals), and Earl Cranston (dean of the University of Southern California School of Religion). Many prominent choral organizations have been heard, including: UCLA A Cappella Choir, Occidental College Men's Glee Club, and Redlands University Choir.

A service that has become traditional to the Christmas season is the annual Festival of Choirs, presented in co-operation with the Santa Monica public schools. Choirs from the elementary, junior high, high school, and junior college (some five hundred voices in all) are featured in a vesper hour of Christmas music.

A highly significant development, now in its fourth year, is the observance of February as Brotherhood Month. Over a period of four to six Sundays three Negro churches, a Mexican congregation, and the Reformed Jewish Temple join with the four regular churches in the worship experience. At least one service is held in a Negro church and on one Friday evening the nine congregations together lift their hearts in prayer and adoration at the Jewish Temple.

The members of all participating churches have been thrilled by this evidence of interfaith, interracial understanding and co-operation, and it is not unlikely that before too long these same congregations will be worshiping together on a year-round basis.

This co-operative spirit extends even to the realm of church advertising. Each Saturday evening, in the local paper, the ads for the Sunday services, all of equal size, are blocked together and heavily bordered to attract attention. The cost of additional space advertising the evening service is divided among the four churches.

The success of the union service, according to the Presbyterian pastor, David Donnan, is largely due "to the sincerity and dedication of the men who share in it." Here is the spirit of ecumenicity at work on a practical community level, and the moral tone of the city has come to reflect the solidarity of its church life. It is spiritually refreshing to the life of any community to be able to bear witness to the fact that its churches practice what they preach. In this one suburb of Los Angeles with 75,000 residents, the union evening service gives valid testimony that "We are not divided, all one body we. . . ."

LITURGY

To the minister who comes for the first time into a chancel-type church and finds many problems of ritual and ceremonial, this pastor offers suggestions in the first of a series of articles. R. P. Marshall serves St. John's Methodist Church, Sunbury, Pa., and writes answers for the "Liturgical Question Box."

Worship in the "Divided" Chancel

By R. P. MARSHALL

DURING the six years in which THE PASTOR has carried the department on Liturgy and the "Liturgical Question Box" there have been hundreds of inquiries regarding the use of what is commonly called "the divided chancel." Architects tell us that there is no such term—a chancel is always divided, or else it is not a chancel, but simply a platform.

Methodists, however, in their adoption of liturgical architecture have been forced to invent a few new terms to describe what is being done. We thus speak of "dividing the chancel" when we mean that we are putting the pulpit on one side and a lectern on the other. Sometimes we go all the way and seat the choir on opposite sides of the open space before the altar; sometimes we let them occupy their accustomed places behind the chancel proper, facing the congregation. Often we do not succeed in adapting our places of worship completely and the result is a hybrid design of uncertain effect and meaning.

The chancel is the space behind the railing in a Methodist church. It may also be described as "all the elevated space in the sanctuary beyond the space in front of the first pew. . . ." (Conover, in *The Church Builder*, Bureau of Church Building, $2.75, p. 56.) It usually contains the choir, but not always.

The word "sanctuary" in modern Protestant usage denotes the interior of the church devoted to worship. In liturgical parlance it usually means that part of the chancel which contains the altar.

One great advantage of the chancel-type arrangement is that it forms a setting for the Holy Table, making that the focal point for the entire church. The objection made by some that such an arrangement disparages the place of preaching is without foundation, for the pulpit in an altar-centered church is usually given due prominence by its size and beauty, and the minister's position at the side of the chancel is better than being in the center.

The Ceremonial

Let us suppose that we have been appointed to a chancel-type church. Looking at it for the first time, we may be a bit confused in regard to our actions. Perhaps we have been used to a center pulpit, with the communion table on the first level inside the railing. It has been our custom to enter the side room before the service begins, come to the platform with the singing of the processional, and kneel in prayer behind the pulpit. That is all very easy.

Now, however, we are faced with a wide expanse of empty space between the two halves of the choir, and it is often impossible to get to our place behind the pulpit without making some sort of processional. We must either come from a side door, enter the chancel through the center gate, pausing in reverence before the altar; or we may slip in by a door immediately behind, or beside, the pulpit. What shall we do?

These problems arise to plague the minister who comes for the first time into a proper chancel. He wonders how he is to get over the hurdle of ceremonial, for certainly there must be some way to do these things with the minimum of confusion. That is the point of all training in ceremonial—a training that has been almost completely neglected in our church. Young ministers are taught how to put on an every-member canvass, but not how to get in and out of a chancel without difficulty.

The first question regarding morning worship might well concern the lighting of the candles on the altar. Ordinarily, these will be the two tall candles, one on each side of the cross, but it is permissible to use candelabras containing varying numbers of candles. The tall candles should not be higher than the cross, which should usually be mounted on a "throne" to bring it into prominence.

If candles are used it is important that they be lit with due ceremony and proper reverence. The lighting of the altar candles should signal the beginning of worship, and usually they are lit as the organist begins the prelude. Here is an opportunity to train young boys in the service of the sanctuary. For some reason, boys are preferred to girls; possibly this is only a prejudice due to long custom in the church. They may be called by the ancient name of acolytes, or servers.

The acolyte should enter from the side door with the lighter (which may be purchased from The Methodist Publishing House), and make his way to the altar by the easiest route, holding the lighter upright and steady. He should light the candles on the right hand side first, move to the center and pause briefly, then go to the left and across the sanctuary to the left hand door, if there is one.

If the acolyte must go out the way

he came, he should pause again in front of the altar. He may bow slightly, but this is not necessary. The custom of exaggerated reverence toward the altar comes from Roman Catholic practice and is based on the feeling that one must express adoration of the Host (which is kept in the tabernacle under the crucifix). Although we do not subscribe to this custom, it is proper that we should never pass the altar carelessly.

Perhaps here we should consider what is proper in the way of dress for minister and servers. Methodists seldom wear the liturgical vestments of cassock and surplice. There is no very good reason why we should, except that the white surplice over a tight-fitting black cassock is artistically satisfying. Many of our choirs are garbed in such fashion, with the cassock and the cotta, which is a shorter version of the surplice. There is no real objection to following this custom also, but there might be something in favor of wearing a more distinctive garb.

The flowing black gown, with a clerical vest or insert and the clerical collar is not according to the custom of the Middle Ages, but it is in accord with Protestant practice. A modern innovation which has much to recommend it is the addition of the seasonal stole, which is properly the badge of the ministry. The use of the stole over the gown gives a touch of color to the prevailing drabness of black.

The servers should be garbed in cassock and cotta. Sometimes the cassock is scarlet, but usually it is black.

The Processional

Processionals are an ancient form of entrance. They are natural and enjoyable. Almost every choir prefers to "process" rather than to slip into their seats without order. But processionals should not be overdone. Some of our more liturgical churches have found that they can be a hindrance to worship when carried on as an end in themselves. The processional should be merely a dignified entrance, and sometimes this is accomplished best by having the choir and minister enter the chancel by the quickest or most convenient route from the choir room.

But whatever the length of the march, the processional can be made reverent and dignified by the observance of some simple rules. For instance, all choir members should hold their books at approximately the same level and in the same manner. Heads should not be tucked down into the books and shoulders should not slump. Naturally the members of the choir should refrain from talking before the processional begins, when they are in the narthex or in the choir room.

One choir with which I had the misfortune to be associated numbered in its ranks a seventy-year-old playboy who persisted in pinching the ladies and whistling audibly just before entering the sanctuary. The result was that each Sunday morning the soprano section advanced into the sacred precincts with a hop, skip, and jump that was far from edifying. This performance was explained as the old gentleman's protest against "formality in worship." He also kept up a running fire of comment in the choir loft during the sermon.

If a real processional down the center aisle is desired, let the choir assemble in a separate room and make its way to the narthex by a side route.

There is no excuse for adopting an artificial gait in our marching. The hesitation step performed by bridal parties has no place in the regular service and, to tell the truth, none in a wedding. The reason for that weird style of marching is lost in obscurity, but there is certainly nothing liturgical about it, and one is tempted to suggest that its only purpose is to call attention to the wedding gowns. The processional hymn should be in four-four time.

Ecclesiastical usage dictates that the minister bring up the rear of the procession. If church dignitaries are present, they should follow the pastor in the order of their rank, a bishop always coming last. If there are several bishops, their order should be settled by the master of ceremonies according to age or prominence on the program.

As the minister reaches the first step of the chancel, he should glance down at his feet, as a matter of precaution, and perhaps give a judicious hitch to his gown to make sure that he does not trip over it.

Prayers

After negotiating that hazard, he should move unhurriedly to the altar and stand before it in the attitude of prayer until the choir has taken its place and the hymn is ended. If this be thought too much like the Romans (or the Anglicans), he may go to his seat behind the lectern and kneel there, but it is far preferable to stand before the altar. While standing there, he will really pray for himself and for the people.

We are not so much concerned with the details of the order of service in this paper, but it would be well to think of some of the actions which must accompany the ritual for Morning Prayer. Usually there will be a spoken or sung Call to Worship. If the minister is to pronounce it, he should do so in a clear voice, remembering its sacred significance as a call from the distractions of the world to a time of communion with God. The minister can by his actions invest this little moment with real spiritual meaning, and thereby set the tone for the entire service. If it is sung by the choir it should be chanted reverently, yet not sadly and not too slowly.

The Prayer of Confession ought not to be omitted, and it should be what its name implies. We should not substitute other prayers of a general nature. The Collect for Cleansing ("Almighty God, unto whom all hearts are open . . . .") is not proper at this point. The Prayer of Confession from the Wesleyan Order for Morning Prayer (Order IV) or the one from Order I may be used.

Following this should come the minister's prayer for pardon and the Words of Assurance. These should not be omitted, for they help to prolong the attitude of reverence and contrition and to assure the penitent souls of divine pardon.

As soon as the Words of Assurance are concluded, the minister leads in saying the Lord's Prayer, or else the choir leads in singing it. Whether said or sung, it should be by the entire congregation.

These elements of the service are

most properly read from the position before the altar; some congregations, however, have an unholy horror of seeing the minister stand in a "priestly" position, and thus it is necessary to read them from the lectern. It is possible to explain the position to the satisfaction of most people by saying that in facing the altar the minister is placing himself in the same position as the people.

Actually, it is far more consistent with the Protestant doctrine of the priesthood of believers to kneel in front of the altar, thus joining with other worshipers, not as a leader, but as a fellow-worshiper. In these prayers, the minister is a penitent first, an intermediary second, and finally, in the Words of Assurance, a priest and prophet offering hope of pardon in the words of comfort. Naturally, if he kneels for the prayers, he will stand facing the congregation for the Words of Assurance, which are not prayers, but are addressed to the congregation.

We might remember that this section of the ritual is taken from the Order for Holy Communion, and that we are justified in taking the same position in each instance. It is well, however, not to make an issue of the matter.

Taking the Offering

Notices, or announcements, if any, should be read from the lectern, just before the Offertory. If there is a bulletin, there is no need for announcements. and much time can be saved and put to better use by their omission.

There is, however, a point here that must not be overlooked, and that is that a little break in atmosphere of worship is not amiss just at this place in the service. Any short announcement of importance may be inserted, partly for the purpose of letting the congregation relax. The old custom of some ministers who seize upon the offering as an excuse for supposedly funny stories about giving should be buried and never resurrected.

In speaking of the offering, we have gone ahead of our plan a bit, for we must not omit reference to the reading of the scripture. This is an element that is often slighted. Two lessons are required; three are preferred. Our people do not read the Bible as they ought, and we should give them the opportunity to hear the Word.

The Old Testament reading is usually given in responsive form, but the Anglican practice calls for a lesson in addition to the Psalm. The lectionary in The Book of Worship provides this. The second lesson is from the New Testament. Both of these should be read in some order during the year, and it is not necessary that they should be selected to conform with the sermon topic. The best practice is to preach on the lesson, either first or second, but the minister should not be bound by a hard and fast rule in this matter.

Here I would like to mention a problem which often comes before us. There are those who insist that the worship service should be an artistic whole, that hymns, invocations, collects, lessons, anthems, and sermon should all be upon one theme. This sounds well as a theory but in practice it is monotonous and adds immeasurably to the work of preparing for worship.

The minister who spends sufficient time to make an artistic production will seldom have time to prepare a good sermon or to become familiar with the lessons so that he can read reverently and intelligently. Far better it is to follow the pattern of the Christian Year, using the lessons given in The Book of Worship and basing a sermon on one of them if possible. If not, then preach without reference to the lessons. The congregation will then receive instruction on several different themes in one service.

The hymns should be selected with care, but they do not need to follow the theme of the day. They should follow the theme of the season of the church year. It is in this regard that a revision of the Hymnal is needed to give us a listing of hymns appropriate to the season, keeping the doctrinal arrangement only in the index. It will aid the singers to have the hymns for a season all in one section of the book. For instance, we now have a section of Nativity hymns and one of Easter hymns. There should be other sections for other seasons of the Christian Year.

If we consult the excellent topical indexes, we shall find much help in the selection of hymns, but most of us will be bound by what the choir knows rather than what we would like to sing.

Perhaps the best way to announce the offering is to move to the center of the chancel, in front of the altar and, facing the congregation, recite one or more of the offertory sentences from the service of Holy Communion. Let that be the signal for the organ to start and for the ushers to come down from the rear of the nave.

Here the principle obtains that says that no special reverence is to be given to empty offering plates. They should not be placed on the altar; they may be placed on a credence table at the side of the altar, or on a shelf fastened to the sanctuary wall; or they may be kept by the ushers at their bench in the rear of the nave.

The offering plates are not due any special honor until they are filled with the holy offering of God's people. Then they are carried with reverence to the chancel steps and given to the minister, who receives them in the large alms basin (or *bason*) and turns to place this on the altar, or to hold it, shoulder high, before the cross.

The ushers should wait at the rear until the offertory is finished before proceeding down the aisle. The organist should not try to achieve a photo finish and come out exactly even with them.

When the offertory is concluded, the first bars of the response should be the signal for the congregation to stand and for the ushers to come to the chancel. If the time-honored "All things come of Thee" is used, it should be sung at a moderate tempo and with both dignity and feeling. As the Amen is sung, the minister may place the basin on the altar or upon the credence table. It must not be pushed carelessly to one side, or hustled off for counting in another room. The offering has been consecrated to God and is thus sacred to his service.

(The next article will deal with the ordering of the remaining portions of the Sunday service.)

EASTERTIDE PREACHING

Easter's Triumphant Message

April 5, Easter.[1] Colossians 3:1-11; John 20:1-10. Suggested hymns:[2] 77, "Praise, my soul, the King of heaven"; 154, "Christ the Lord is risen today"; 164, "All hail the power of Jesus' name!"

The Easter sermon is one of the most difficult sermons to preach for many reasons, not the least of which is the necessity of finding an approach to the most sublime of all themes that is not threadbare and hackneyed and that is capable of carrying the double-weighted message of the resurrection. Here are two suggested approaches.

First, "Jesus and His Resurrection." Text: *For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures* . . . (I Cor. 15:3, 4, RSV).

This text gives a factual approach to the message of the resurrection. One way of developing this approach is to challenge our people with three indubitable facts: the fact of Christ and his impact on history; the fact of the resurrection; and the fact of salvation for as many as believe.

Reference to Latourette's *The First Five Centuries* (Vol. I of *History of the Expansion of Christianity*, Harper & Brothers, $4, pp. 167-168) will help buttress the interpretation of the first fact. "It is clear," he says, "that at the very beginning of Christianity there must have occurred a vast release of energy, unequalled in the history of the race. . . . Something happened to the men who associated with Jesus. In his contact with them, in his crucifixion and in their assurance of his resurrection and of the continued living presence with his disciples of his spirit, is to be found the major cause of the success of Christianity."

In expounding the second fact one ought to steep himself thoroughly in a critical study of the gospel records of the resurrection, such as Harold Paul Sloan makes in *He Is Risen* (Abingdon-Cokesbury Press, 1942), chapters 4 to 7. A skilful and telescoped rehearsal of the historical facts centering around the empty tomb will go far to undergird the total meaning of Easter.

The third fact can be elaborated effectively and dramatically from the experience of men and will bring the sermon into focus in everyday living in such a way as to validate the witness and message of the church.

A second approach to the Easter message is expository and practical in character, as indicated by treating the theme, "My Cup Runneth Over," based on the text: *My cup overflows* (Ps. 23:5 RSV). The preacher might begin by discussing current philosophies of life as uncovered by the emphasis placed upon the words in the text, particularly the word "my." Does "my cup" mean the portion alloted to me by God, or is it the portion I have got together with my two hands? Answering this question affords a fine opportunity to expound the basic motive of living, whether to make a living or to live a life.

Something of the depth and height of great living can be dealt with by interpreting the Lord's cup in the light of Psalm 73:10, 14, . . . *waters of a full cup are wrung out to them . . . For all the day long have I been plagued, and chastened every morning* (KJV).

A beautiful and dramatic story, "The Mother," by Margaret Sangster will instil the sublime lesson of suffering into every hearer. It is the story of an old woman, her face etched with heartbreak, finding refuge in a first-century village in northern Palestine, and how one day she befriended a young woman by helping to bring her fatherless child into the world and by giving the infant son the cherished baby garments of her own son, lettered with "J."

Everyone thought the old woman was Mary, and not until she died did they discover she was not Mary. For in her dying she talked, not to them, but to her son, calling him as long before she had called him home to sleep, "Come home, come home, my little one, for it is bedtime. Come home, come home, *Judas*."

After Easter

April 12, First Sunday after Easter. Romans 6:2-11; Luke 24:13-35. Suggested hymns: 168, "O could I speak the matchless worth"; 240, "What a Friend we have in Jesus"; 283, "Stand up, stand up for Jesus."

TEXT: *And he said to them, "Go into all the world and preach the gospel to the whole creation . . ."* (Mark 16:15).

While the high ecstasies of Easter Sunday still linger, it is a good thing to anticipate the Ascension Day message by linking the glorious assurance of life everlasting with the hard realities of the life that now is. Like coming down from a mountain top, it is terribly easy to descend from the high vistas of Resurrection Sunday and to backslide into the old paths of despair, compromise, and evil. Hence, the preacher has a first-class opportunity for underscoring the call of God versus the call of nature (the wild).

The way to hold the line for the high things of the soul is at least twofold, following the thoughts laid down in the text, to preach the gospel, and to go into all the world. Here is the chance to expound the many-sided nature of Christ's gospel and to set forth simple and practical means of translating it into the understanding of modern men, as, for example, humble service and unremembered kindnesses.

The exhortation of taking our stumbling translations of Christ's gospel into all the world provides the background for indicating that, after all, we are pilgrims and have not been called to sit at ease in Zion. As we go forth on our divine errands, we go knowing God is roundabout us to give us victory.

[1] Liturgical color for Eastertide is white.

[2] Numbers of hymns refer to *The Methodist Hymnal*.

The Good Shepherd

April 19, Second Sunday after Easter. I Peter 2: 21-25; John 10:1-16. Suggested hymns: 264, "March on, O soul, with strength!"; 70, "The Lord's my Shepherd, I'll not want"; 241, "I've found a Friend, O such a Friend!"

Text: *"I am the good shepherd. The good shepherd lays down his life for the sheep"* (John 10:11 RSV).

This beautiful *I am* of Jesus lends itself to a very simple yet profound development: the relation of the sheep to the shepherd; the relation of the shepherd to the sheep; and the relation of shepherd and sheep to God.

To begin with, it is no figure of speech to talk about the relation of the sheep to the shepherd. When it comes to sheep, one of the oldest domesticated animals of civilization, the rule is bluntly: no shepherd, no sheep. There are two characteristics of sheep: a sense of involuntary panic and loneliness which keeps them in pace with the shepherd, and a sense of trust which prompts them to flee from strangers and to seek refuge with the shepherd. No two characteristics more truly fit the human heart than these.

Jesus undertook to fix the perfect and absolute standard for the good shepherd: *The good shepherd giveth his life for the sheep.* He realized that sheep were incapable of fending for themselves; even in the presence of slaughter they opened not their mouths. Effective color can be added by referring to the contrast in behavior between pigs and sheep in our modern slaughter-houses. Knowing our human frailty and with boundless compassion Jesus undertook to intercede for and deliver us, becoming our Shepherd and interposing himself between us and the danger, havoc, and despair of life.

When it comes to the third relationship, we have entered upon holy ground indeed. There are many unwritten codes guiding our human behavior in various circumstances, but only divine love can require that a man lay down his life for a friend. In demonstrating such selfless love Jesus set us the great example to love him, to trust in his redeeming blood, and to "try His works to do." It will not be hard to illuminate what this means out of the transcendent lives of innumerable modern saints, such as Sherwood Eddy talks about in *Pathfinders of the World Missionary Crusade* (Abingdon-Cokesbury Press. $2.75).

Bread From Heaven

April 26, Third Sunday after Easter. Ephesians 3:14-21; John 6:27-40. Suggested hymns: 68, "God moves in a mysterious way"; 387, "Break Thou the bread of life"; 126, "Lift up your heads, ye mighty gates."

Text: *Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst"* (John 6:35 RSV).

There is no better way to handle this theme than by quoting Lloyd C. Douglas in *The Robe* (Houghton Mifflin Co., $3.75, pp. 382-383) where Hariph is explaining to Captain Marcellus how Jesus took the little boy's lunch and with it fed the multitude. It enables the preacher to get quickly to the main point, that no matter how you explain the miracle, the bread they ate sufficed only for a day, whereas what Jesus desired so desperately to do was to feed them with "the bread of life" so that they would hunger and thirst no more.

Perhaps it will not be amiss to take time to analyze why the world hungers and thirsts, spending its money for that which is not bread and its labor for that which does not satisfy. A great deal is being said today about "hidden hunger," and all this can be expounded with a few pointed remarks and appropriate illustrations gleaned almost daily from the papers.

"The proof of the pudding," to take a familiar phrase from everyday life, insofar as Christ's claim goes, is in taking him at his word and allowing Christ to live in us as we live in him. The climax to this "I am" comes in showing how Christ interpreted himself as the "bread from heaven" at the Last Supper. Taking the bread, he said, *This is My body which is given for you.* Thus it is only in one's total sacrifice in loyalty to the right as God gives us to see the right, that we appropriate to ourselves the "bread from heaven" and discover how suddenly we are filled with the fulness of God and want no more.

The True Vine

May 3, Fourth Sunday after Easter. Revelation 22: 1-5; John 15:1-12. Suggested hymns: 12, "Joyful, joyful, we adore Thee"; 65, "All creatures of our God and King"; 276, "Must Jesus bear the cross alone."

Text: *"I am the true vine, and my Father is the vinedresser. . . . I am the vine, you are the branches. . . . By this my Father is glorified, that you bear much fruit, and so prove to be my disciples"* (John 15:1, 5, 8 RSV).

Jesus' "farewell address," as chapters 15 and 16 have been called, begins with one of his most thought-provoking "I ams." It is perfectly clear that Jesus saw his cross looming behind the vine and accepted it as part and parcel of the nurturing process of the husbandman.

Nevertheless, he identified himself with the vine and with unwavering insight brought to light all the sacred implications of the "I am." Not only was he "planted," as it were, sent by God *in the . . . fulness of times,* but he subjected himself to the lowliness of service and the obligation of fruit-bearing, knowing always that for better for worse his Father was the husbandman.

No less important than the right understanding of his life and ministry was the dependence of the branches, his disciples, on the vine, and the necessity of fruit-bearing in every branch. This fundamental insight merits careful interpretation, for it is this pruning of the branches which, while painful and redemptive, enables us to see how our yielding to the purging hand of God becomes the only true perpetuation of the cross in time.

The sublime glory of life to which Jesus points in his simile of the vine and the branches is not the purging but the fruit-bearing, the guarantee for which hinges upon our abiding in Christ as he abides in us.

Personal Choice

May 10, Festival of the Christian Home (See comments for May 17) and Rural Life Sunday. I Corinthians 12:12-15, 26, 27; John 17:11, 14-26. Suggested hymns: 72, "This is my Father's world"; 336, "Jesus, still lead on"; 319, "When by fear my heart is daunted."

Text: *"O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me"* (John 17:25 RSV).

One doesn't have to sing the spiritual, "Nobody knows de trouble I've seen," to be introduced to trouble. Meeting and overcoming trouble is something else, and the text suggested offers a new approach to the problem. First it indicates the origin of trouble in the blindness and hostility of men to God: *"the world has not known thee."*

Toynbee in *Civilization on Trial* (Oxford University Press, $3.50. p. 85 ff.) says the turning point in modern history was somewhere in the seventeenth century when Western Catho-

lics and Protestants tacitly agreed to transplant western culture everywhere in the world minus its religious core. The answer to the resulting secularism with which our age is cursed is faith in God, an answer with dynamic potentialities when it is seen that life is as simple as a choice between light and darkness, between truth and untruth, between faith and unfaith.

Of course, trouble roots also in our freedom to make these choices. Every time we choose light instead of darkness we are confronted in some degree with what it means to take up one's cross. And the answer is to be found only when we take our place beneath the cross of Jesus which despite its ignominy still towers "o'er the wrecks of time."

Frontier Religion

May 14, Ascension Day. Revelation 5; Luke 24:44-53. Suggested hymns: 170, "Crown Him with many crowns"; 297, "Draw Thou my soul, O Christ"; 162, "O for a thousand tongues to sing."

Text: *When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him* (Luke 24:30, 31*a* RSV).

Ascension Day forever stands as a perpetual reminder of "the new heaven and new earth" of which scripture speaks. It was the climax of repeated efforts on the part of Jesus to open "blind eyes" to the reality and glory of the unseen world of the spirit. At the supper table at Emmaus he partially achieved this miracle when in the breaking of bread his disciples suddenly but only momentarily glimpsed beyond the veil.

At Christ's ascension they experienced beyond the shadow of a doubt the glory of heaven and the infinite resources of the unseen world about them. It was as though ever after they lived a new kind of life, a frontier life, and as pilgrims and sojourners were contented with nothing less than pushing forward and possessing that city whose builder and maker is God.

John A. Mackay in *Christianity on the Frontier* (Macmillan Co., $2.50) gives stimulating content to "frontier religion" when he says it is living "in that place where Life's most crucial issues await a Christian decision," and living "where Life presents new areas to be possessed in the name of Christ."

Happiness Is Homemade

May 17, Sixth Sunday after Easter. Ephesians 4:1-13; John 14:12-21. Suggested hymns: 426, "Lord of life and King of glory"; 171, "Rejoice, the Lord is King"; 428, "Happy the home when God is there."

Text: *Love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer* (Rom. 12:10-12 RSV).

The apostle Paul supplies a first-rate formula for happiness in the home. The fundamental secret is its spiritual character and its expression in such positive ventures as "brotherly affection," "maintaining the spiritual glow," "serving the Lord."

Homemade happiness involves three basic rules, first suggested by Robert Russell Wicks in *One Generation and Another* (Charles Scribner's Sons, $2.). The first is the recognition of difference (between husband and wife and between parents and children) as a stimulus to growth. The second is the power of family sentiment. And the third is the reliance upon training by contagion.

The success of these rules, of course, depends on the presence of God in the home. If God is in the home, it will be evident in certain things or habits that characterize the home. One will be the habit of family worship, both around the table and in the family pew on Sunday. Another will be the stewardship of time and talent as a family. Still another will be thoughtful appreciation of and sympathy for one another in joy and sorrow.

Liturgical Question Box

QUESTION: *We have been given a credence shelf. How shall it be used and where shall it be placed?*

ANSWER: The credence shelf is an ornamental shelf or bracket which is designed to hold the offering plates (which should never be placed on the altar when empty and only allowed to stand there for a short while when full, during the blessing of the offering). This shelf may be attached to the side wall of the sanctuary (the portion of the church in which the altar stands). It is preferable to put this shelf on the ecclesiastical North, which is at the right side of the minister as he stands at the altar. Some churches place this on the East wall, on one side of the altar. Another name for this bit of furniture is the Sanctuary Bracket.

The offering plates and bason should be kept on this shelf when not in use, and returned there after blessing the offering. The minister may hand the plates to a server, who, in turn, gives them to the ushers. When the offering is returned, the minister gives the receiving bason (a large brass plate) to the server, who holds it at the chancel steps. The ushers place their plates in this, and the server carries them to the foot of the altar where they are received by the minister and placed on the altar for a moment during the singing of the response or the saying of the words of consecration.

If this seems complicated, remember that it is merely a reverent way of handling a part of the service which should be rich in symbolism and spiritual significance. I have found that people like to feel that their gifts are being given to the Lord, and not hurried away to the counting room.

QUESTION: *What should be the colors for the Easter season?*

ANSWER: White is the color for all paraments for Easter morning and following until Pentecost. The Episcopalians use purple (violet) during the three days following Rogation Sunday (Fifth Sunday in Eastertide). This is ordinarily not observed in Methodist churches. If the minister wears a stole, it should match the paraments in color—but does not have to match in design.—***R. P. Marshall***

Mental Patient

Introductory remarks: While I was calling on a mental patient I knew, another patient whom I did not know came up and interrupted the first patient.

The Call

Patient. Are you a Catholic chaplain?

Pastor. No, Protestant.

Patient. Could I see you later?

Pastor. Certainly, just a minute and I'll be glad to talk with you. (*He led me into one of the side rooms. He sat on one bed, and I sat on the other bed across from him and about three feet away.*)

Patient. I'm a Jew, but I've wandered from one religion to another. I've talked to priests and listened to ministers, but they don't give me any soul-satisfaction. . . . Reverend, what shall I do?

Pastor. You'd very much like me to be able to help you?

Patient. Yes, I feel desperately alone. I feel I just have to talk to someone. Is it all right if I talk to you?

Pastor. Yes . . . (*There was a slight pause. His face was all contorted and he looked as if he was going to cry.*) There's a lot on your mind, but it's hard starting.

Patient. Un-huh. . . . I'm a doctor. . . . Have a big son, but he's away. . . . My wife is in France. . . . I was a big doctor here at this hospital. . . . (*and he went on to recount the operations and experiments of his outstanding medical career.*)

Pastor. You've been very active in medicine but you've lost out on human relationships.

Patient. Yes, I'm all alone. I'm so alone! And it all happened because of drugs . . . Why I've even been to the government sanitarium down south. You know it?

Pastor. No.

Patient. It's well known and I've been to Z, to Y. Old folks there, but mainly alcoholics.

Pastor. It was hard?

Patient. Yes, unpleasant people, but nice people . . . Do you know Doctor X?

Pastor. No.

Patient. He's head of the division of urology. You know Doctor Y?

Pastor. No.

Patient. You're not from that school?

Pastor. No, I'm from A.

Patient. You know Doctor Z there?

Pastor. No, I'm not connected with the medical school.

Patient. Oh, I see; well, he's head of the department and he and I worked together for a while; we did special kidney operations together. . . . All my trouble was caused by a fellow I operated on. . . . They tell about this kind of person in *Washington Confidential.* . . . He got familiar with me right from the first; called me by my first name, and I don't like that. Though I saved his life, he got familiar with me and with my nurse. Oh, he was such a villainous character. . . . I had taken my nurse and trained her. She was just a nurse in the beginning. . . . And now these two have taken more than half a million dollars from me, and I don't know how much time, and my reputation, all because of the drugs. . . . Maybe you don't believe this.

Pastor. You wonder if I do?

Patient. Some people come from small towns and don't know this kind of character . . . but there are plenty of them. He even took advantage of my patients; made dates with women right in my office . . . and I had some very important and successful people as my patients. He got familiar with my nurse and had relations with her. But I—loved her, even then. I was so alone and she did female things for me like cooking for me. I had an eight-room office with kitchen and couch. I was operating at all hours and when I was tired and would lie down she'd fix me something, and tuck me in, and kiss me good-by when she went. She made me, and I found myself having relations with her. But the other fellow, the villainous character, you can't imagine the kind of evil man he is, married her. He had her become a call girl. . . . I was supposed to be out of town but parked my car down the street and saw different men bring her in every night. And that man came to her house for his "part of the take." . . . Yet, I still loved her. I went to the place a month ago with a friend and saw it all. The friend wanted to take me to the Charles Hotel to forget it, but you know the kind of place it is. . . . Oh, they've kept me in this mess . . . on dope. I've lost my medical license, my offices, and everything, and I'm all alone. (*Un-huhs and summaries filled the transitions.*)

Patient. (*Abruptly.*) Oh, it's helped me so much just to talk. Would you please come again?

Pastor. Yes, tomorrow. If you would give me your name I could put down some notes that might help. (*He did, and I left.*)

Pastor's Questions

On future visits with the patient and his doctor, I found out that the patient was actually an outstanding doctor of internal medicine; that he was a narcotic; and that he had had trouble with his nurse and one of his

The Counselor's Workshop

This pastor, after talking with a mental patient who was convinced of his own worthlessness, asks what attitude the minister should have in counseling patients of this type. Evaluations of our consultants follow the report. Each month, in this section of the magazine, a report is published of an interview between a pastor and someone with a personal problem involving pastoral counseling.—Ed.

patients—though whether the whole thing fitted together as he thought, we never found out.

Here are the questions that faced me after this call:

Should you take a mental patient seriously and deal with him as if he had all of his mental powers? Can you expect to make any progress by counseling narcotics, or is their addiction such a strong thing that mere counseling sessions prove of no important effect? To what degree are we limited by lack of knowledge of specific things? Here the patient asked a number of questions, but my inability to answer them did not seem to make much difference. Or would the situation have been changed, if I had given specific advice, for better or worse?

Consultants' Evaluations

THIS report is interesting. Any of us who visit mental hospitals have the same experience over and over again. Let me take the three questions and deal with them in order.

As to the first question, we ought always to take a mental patient seriously, but naturally it is impossible to deal with him as if he had all of his mental faculties. If he is in a troubled state of a serious nature, or a paranoid, or a schizophrenic, or if he should be of the organic type, then you have to deal with him in light of his state.

I assume that this question is directed to a minister who finds himself in a mental hospital. If the patient belongs to his church then he should go there in a ministry of friendship and support and love. If the patient is in the institution then he is under the treatment of some psychiatrist and I think it is not wise to try to counsel him. In that case we ought to listen to him, support him, love him, uphold him, and keep him in touch with the outside world. To find a relationship, then, will help him to move from the institution back into a normal life.

If we are approached by a patient as we are going through a ward we ought to stop long enough to be courteous, loving and thoughtful, but to go beyond this would be out of place unless we are asked to give more time by those in charge.

If the patient is not hospitalized and is not under the care of a psychiatrist or physician, then we ought to do everything we can not only to support and help but to counsel. Depending upon the seriousness of the condition, perhaps the minister's most important function is to get such a person to a physician and if possible to a psychiatrist. But we should not try to deal with him as if he had all his mental powers. We ought to deal with him in light of the situation. The person is always central.

As to the second question, it is possible to help a narcotic to find freedom. The writer has worked with a number with some success. Recently I had a person who moved from alcoholism to the addiction of Nembutal. Only after the man's wife sued for divorce did we begin to make progress, and the counselor is now achieving something like results. In some cases the person must be hospitalized through the weaning period and that often is a major struggle. This of course is a doctor's assignment but the minister can be helpful as a counselor and minister.

As the third question, may I point out that it really is not the job of the counselor to give advice but rather to help the person to come to conclusions. We are not merchants of facts but it is our task to help a person grow in insight, understanding, and freedom.

Of course, I would not say we should not ever give advice. Some people need help to make up their own minds. I think we ought to realize that when we give advice we step out of the role of counselor and become then a teacher, a minister, or a helper. If, however, we do not have the know-how to give advice, then we ought to join with the person in finding the data and understanding. Maybe that would be better than giving the answers, anyway.

There are times when helping a person make a decision that we suggest a thing he might do or actually give advice. I could give many illustrations of this. None of us knows always what is right. We ought to seek the leadership of the Holy Spirit and realize that our job is to help a person think his experiences through and understand them and grow in insight, help him become free. But we can't do that by talking at him or giving advice. There are times when we do give advice, when we support and uphold, but we never can be too sure. We are not called to success, but faithfulness.—***Roy A. Burkhart*, pastor of First Community Church, Columbus, Ohio**

THIS call illustrates a patient with desperate needs. There are many evidences of these needs, but the needs are called desperate; while he seeks help, he gives much evidence that he has never been able to accept help. It may be that previous help has not oriented toward his needs, or it may be that his own resistence is so deep that he cannot really accept any help. This commentator tends to follow the latter point of view. The nature of the call makes it difficult to arrive at a clear diagnostic picture to confirm this impression. However, the material does reveal much that leads to this conclusion.

For instance, we do not see in him any profound inner struggle of guilt. This is not to deny the existence of his distress, but it appears that he has never really made attempts to come to grips with any basic conflicts, because he is without any fundamental faith or conviction. Rather, this man appears to have a rigid, but defective, character structure. In such people there is a rather throughgoing denial of his loving and giving qualities. He no doubt at present has many feelings of worthlessness, but they are overshadowed by fantasies of his former power.

It thus would appear that all through life the doctor has never had a particularly well-integrated self, even though by dint of sheer drive, along with intellectual ability, he succeeded in being relatively successful occupationally. Yet underneath this success there has probably always existed a concept of himself as a rejected, isolated, and meaningless individual, with many dependent needs that have never been met. His use of

narcotics is probably an attempt to achieve some inner elation, as well as an expression of self-destructive impulses related to his feeling of worthlessness.

It would appear unlikely that a person who has had such poor interpersonal relationships as the doctor has had, for such a long time, will at this time really be able to reintegrate himself. It should be noticed for instance that in his relationship to his nurse, he was infantile. She apparently was, in a sense, a mother figure to him, and temporarily met some of his dependent needs. However, when she withdrew he was thrown into a real panic reaction. This suggests that he was unable to use that relationship for any growth. The nurse probably had no intentions of meeting his basic dependency needs anyway. It is possible that the extreme reaction in relation to the breaking up of the relationship with the nurse symbolized for him an earlier and probably much more traumatic rejection.

The point I am trying to make is that while this doctor was successful professionally, he, in all likelihood, was very unadaptable in his character or personality. He has basic needs that had never been met and are now probably consciously denied. He feels inwardly that he is not really living or being loved. He has avoided facing this by devotion to medical and surgical activity.

His nurse, however, brought to the situation a bit of that which he had never had, and he took to it like a small child. He became attached to her and she withdrew. This upset him, because he found a bit of what he really desired—love and dependency. He had let his defenses down and was open to many confused feelings and impulses, which he could not integrate because of his basically inadequate character, and he is driven to despair.

I would suggest that the pastor not get extensively involved in this relationship, unless he is prepared to deal with the dynamic and explosive feelings, as for example, the reaction the nurse precipitated. The commentator, however, has a feeling that this man will not get into the same kind of relationship with a man, as his basic needs relate to women, especially mothers. However, the pastor should give this desperate soul as much encouragement as possible through the sharing of his own faith and that of the church as an accepting communion. This will not heal deeply, but it certainly can add some measure of comfort to a desolate life.

Replies to questions:

1. He needs to be taken seriously in the light of the above conclusions. The conclusions give meaning to his activity.

2. The question is not so much in relation to narcotics as to the total character structure. This has been dealt with above.

3. Advice would have meant very little, except for the moment. The problem is deep and of long term devotion.—***J. Lennart Cedarleaf*, chaplain, Illinois State Training School for Boys**

Ethics in Pastoral Care

CONTRIBUTED

THE story in connection with the following letter is this: A lady at the funeral home, in a small town in which I served four years (leaving it eighteen years ago), called to say that Walter had died and that his mother wished me to come and conduct the funeral. At the moment I could not remember the young man named, but asked if the present pastor was there. When told that he was, I said, "I prefer that he be called."

The town was sixty miles away and I had had no contact with the family since leaving the charge except to see the mother at conference, which she attended as lay member from her church.

Later I learned that the pastor had followed the young man to the hospital, won his confession of faith, and baptized him. How serious a mistake it would have been if I had gone back for the funeral of this young man, who was a little boy when I last saw him on a former charge.

This is the letter I wrote to the mother of the deceased person.

My dear Mrs. Black:

Your bereavement in the passing of Walter, is something I feel more deeply than I can express.

It must be hard for you to understand my declining to come to you on the call of the lady at the funeral home. If the call had come directly I presume I should not have hesitated a moment in responding, but even then I should rather have come to sit as a friend with those who mourned than as a minister. I could not think of it all at the moment of the call, but I know now that Walter was a friend of my children and you were a good friend of their mother, and therefore my friend. Now I feel that I have failed to be a friend in this another sorrow which has come into your life. In this light, I am heartily sorry and I hope you can forgive me, for the sake of our Lord who is the Friend that never fails.

I am so thankful for your faith and am sure that the God of all comfort who has been with you in the past is with you now and will be with you all the way.

Not to make excuses, but that we may understand our difficulties, I hope you will understand what most laymen do not understand—that there is a code of ethics in our ministry and by it a minister has no right to go into another minister's parish for anything as a minister, *except on call of the pastor of that parish.* I should have explained this to the lady who called for the funeral home, but when I asked if the pastor was there and was assured that he was, I told her I would rather he was called. She said quickly, "All right, I'll tell her," and hung up.

Perhaps I should not bother you with all this, but I want you to understand our conviction in these tender relationships. The ministry of comfort is one of the finest and one of the most trying experiences we have. When in trouble the minister (pastor) should be called, just as a doctor is called in time of need. When so called I have often called another minister to meet the needs and on request of the folks who in the depths of unspeakable sorrow desire the ministry of someone other than the pastor.

Any pastor would do the same.

Finally, believe me when I say I do feel deeply for you, do pray for you, and believe we shall still be friends, as only those who have known like sorrow can be.

Sincerely and prayerfully,

(The Minister)

As a sequel to the case, the letter received from this mother was all that could be expected in Christian understanding.

Summer Schools

Summer schools of pastoral care will be offered this year under the auspices of the Institute of Pastoral Care. Six and twelve weeks' courses in clinical pastoral education will be held in the eight training centers listed below.

The Institute of Pastoral Care has four primary objectives: to enable the student to gain a fuller understanding of people, their deeper motivations and difficulties, their emotional and spiritual strengths and weaknesses; to help the student discover more effective methods of ministering to individuals and groups and to intensify his awareness of the unique resources, responsibilities, and limitations of the clergy; to help the student learn to work more co-operatively with representatives of other professions and to utilize community resources which may lead toward more effective living; and to further the knowledge of problems met in pastoral care by providing opportunities for relevant and promising research.

Applications will be received from students or alumni of seminaries or other accredited religious training schools, or those who have had a minimum of three years of professional religious work. Ordinarily not more than one third of the total enrolment in any one of the centers shall be from one denomination or faith. Application forms may be obtained by writing directly to the chaplain supervisor at the institution where enrolment is sought.

The tuition charge at each center is $60.00 for the six weeks' course and $120.00 for the twelve weeks' course. Applications will be considered individually in the order they are received, and upon acceptance, a deposit of $5.00 is to be forwarded to the center the student will attend. An initial payment of at least half the total fee should be made on or before May 1. Some scholarships will be available through the Institute of Pastoral Care.

Full information about living accommodations may be obtained upon request from any of the chaplain supervisors. Credit for the course in seminaries and theological schools may be given if the student makes proper arrangements with his school.

CHAPLAIN SUPERVISORS TRAINING CENTERS

CHAPLAIN MALCOLM B. BALLINGER
UNIVERSITY HOSPITAL
Ann Arbor, Michigan
Twelve students or clergy June 8-July 17
Twelve persons with previous clinical training July 20-August 28
Applicants may enroll for twelve weeks—June 8-August 28

CHAPLAIN JAMES H. BURNS
MASSACHUSETTS GENERAL HOSPITAL
Boston 14, Massachusetts
Eighteen students June 1-July 10
Twelve teachers, chaplains, or clergy July 13-August 21

CHAPLAIN JAMES E. FLINCHBAUGH
MIAMI VALLEY HOSPITAL
Dayton 9, Ohio
Five students or clergy June 1-July 10

CHAPLAIN JUDSON D. HOWARD
MEDFIELD STATE HOSPITAL
Medfield, Massachusetts
Five students or clergy July 13-August 21

CHAPLAIN ROBERT C. LESLIE
BOSTON STATE HOSPITAL
Boston 24, Massachusetts
Ten students or clergy June 1-August 21

CHAPLAIN OTIS A. MAXFIELD
TEWKSBURY STATE HOSPITAL AND INFIRMARY
Tewksbury, Massachusetts
Five students or clergy July 13-August 21

CHAPLAIN H. GEORGE RANDOLPH
EMANUAL HOSPITAL
Portland 12, Oregon
Twelve students or clergy June 8-July 17

CHAPLAIN JOHN I. SMITH
WORCESTER STATE HOSPITAL
Worcester 7, Massachusetts
Fifteen students or clergy June 1-July 10
AUGUSTANA HOSPITAL
Chicago, Illinois
Courses not offered Summer 1953

The Pastor's Study

Suppose a sick person should call on a doctor at his home and the doctor's wife should say, "Go upstairs and down that hall and you'll see him." It is possible that this sick man might feel that the doctor didn't want to see him.

In a study of 1,171 rural parsonages the Rural Church Department of Drew Seminary, Madison, New Jersey, found that 32 per cent of the pastors had their study upstairs.

If this sick man had to be entertained in the living room by the doctor's wife until the doctor arrived he might be embarrassed. In this same study, entitled "The Home of the Rural Pastor," it was found that in only 15 per cent of the parsonages was there a separate entrance to the pastor's study similar to the entrance to the office of most doctors.

A well-equipped study for the pastor is as important as a well-equipped office for the doctor.

—From the Rural Church Department, Drew Seminary, Madison, New Jersey

LIBERTY OF THOUGHT IS THE

GOOD QUESTIONS

EDITOR: I am writing to echo the letter of Herbert W. Jackson in the December issue [p. 31] of THE PASTOR. Over the past year I have read your magazine with growing interest and appreciation. Your willingness to air opposing views and to grant a freedom of expression to contributors are most gratifying steps in the reopening of the current narrowing channels of communication which were once the vital contribution of Protestantism. Congratulations on your good work. My hope is that you will be able to continue rendering this important service to the church.

There is one matter, however, that disturbs me. As a student pastor I hesitate sharing my copies of the magazine with church members. My reluctance in this matter stems from "Your Right to Say It." I am often ashamed of the extremely un-Christian letters which have been submitted. How can a young minister suggest to his congregation that Christianity is a way of lovingkindness, while at the same moment vindictive and hateful statements are streaming from the pens of the older, experienced ministers of this same gospel? How can he answer the charge of "hypocrisy" in the face of such evidence? Here is hoping that future letters to the editor will be written in a spirit more closely akin to that of brotherly love.

GILBERT F. BENNETT, *Boston University School of Theology, Boston, Mass.*

MICHALSON HELPFUL

EDITOR: Taylor E. Miller in the December issue of THE PASTOR (p. 30) does Carl Michalson [See articles, Mar.-Oct., 1952] an injustice with his distortions in interpretation. He says that it is frustrating to read the "nonrational theology" of Dr. Michalson. Then Mr. Miller states that he wonders how people are ever going to solve their problems if they cannot use the minds that God has given them. He implies by this that Dr. Michalson would deny the use of reason in solving these problems. This is certainly not so. The reason is a function, not an entity, and Dr. Michalson has used his in setting out the Theology of Crisis.

Secondly, if by "nonrational" Mr. Miller means the opposite of Rationalism, which is the theory of the self-sufficiency of reason, then Mr. Miller is right. The Christian *man*, not just his reason, worships God. He says, "To appeal to an authority that we cannot know with our minds is to leave us open to any false wind of doctrine. . . ." Mr. Miller need be reminded that Christianity has consistently and vigorously announced itself on the opposite side of the gnostics, both ancient and modern.

Dr. Michalson has given us what is probably one of the clearest and most helpful statements of the day in relation to pastoral care. When Dr. Michalson says, "Faith is born of obedience," he echoes the faith of the New Testament and the Reformation. God demands trust, not reason. Trust is inspired and so there is a "beyond intellect." Paul Johnson says in his book *Christian Love*, "The Psychologists exposé of this inner conflict of irrational forces in man has shocked our modern pride in reason."

Or had not Mr. Miller heard!

OLIVER DAVIS, JR., *Broadway Methodist Church, Broadway, N. J.*

LET'S KEEP OUR HEADS

EDITOR: . . . I wish to thank you for making THE PASTOR a very vital and important periodical. It is with considerable interest that I read the various articles as well as the letters of self-expression.

At present, and for the past several months, the most emphatic letters appear to be focused at the articles by Virgil Kraft. I must first confess that I am not in sympathy with Mr. Kraft's attitude toward atonement, but I am sympathetic toward Mr. Kraft. . . . I am far less sympathetic toward the attitude of the many brethren whose letters reflect idealisms which seem entirely alien to Christianity.

Quite apparently Brother Kraft has been spending much time trying to think through this matter of God and man. For this I most heartily commend him. . . . Unfortunately, Mr. Kraft has not thought the matter through far enough. But, what about our brothers who are demanding his blood? This all seems to re-echo the attitude of the Queen of Hearts in "Alice in Wonderland" whose one attitude toward those with whom she disagreed could be summed up with the command, "Off with their heads!" . . .

If our faith is not strong enough to read such articles as the one by Brother Kraft—which in itself merely reaffirmed and strengthened my own concept of the atonement of God—then our faith is inadequate and we have no right to be ministers of the gospel of Jesus Christ! . . .

I would suggest to all those who felt unhappy about Mr. Kraft's article, as well as those who wrote, that they take to heart this little tip. An attitude of severity and intense self-examination toward one's self, and an attitude of love and compelling desire to help others mingled with a sense of humor and leniency, will do far more for God's cause than caustic condemnation. If more of the pastors were saint-like, more of our people would be also. Let's get tougher with ourselves and more loving toward others. That is the Christ-way.

JAMES M. GERING, *Northville, South Dakota.*

THE LAST WORD

EDITOR: How truly Euthyphro spoke when he said, "I really do not know, Socrates, how to say what I mean. For somehow or other our arguments, on whatever ground we rest them, seem to turn round and walk away."

As a pastor in local Methodist churches for nearly twenty years, I am too keenly aware of sin and the reality of moral consequence to leave unchecked the tendency to pervert my words in other directions [See "Your Right to Say It," Oct., Nov., Dec., 1952]. Also as one who literally has loved and linked arms with despairing men and women all of whom desperately needed to feel the unsolicited love of God before they could experience the salvation of their sick minds and bodies, I cannot emphasize too much the importance of getting away from whatever neat consistency with theological tradition is keeping all of us from doing better what Christ really wanted us to do—love God and our neighbors as ourselves. . . .

While few today would agree with the early Wesleyans who, decrying all theological argument, preferred a simple exposition of scripture, Wesley surely was correct when he told his sophisticated Oxford audience (in what turned out to be his last sermon there) that it is more important to live clean, decent, wholesome lives than to discuss theology. It was only when a particular theological doctrine seemed logically to encourage such "pious" immorality as bigotry or social irresponsibility (as in the case of Calvinism) or extreme humanism (as in the case of Pelagianism) that he entered the theological arena.

Few of us are Methodists because we agree completely with John Wesley's theology. (For example, in a brief treatise entitled Serious Thoughts Occasioned by the Late Earthquake at Lisbon, Wesley says the fact that thousands of houses were destroyed, many more lives were lost, and a fair city left in ruinous heaps indicates an act of God and proves that he is still alive in his universe and that he judges the world.)

Fortunately, from the very beginning, requirements for Methodist membership have been more experiential than creedal. In his sermon on the Trinity, Wesley frankly admits that he personally can require no one to use the word "Trinity." According to one Methodist scholar, "There is in all of Wesley's writings no single work on the atonement, and there is no reason whatever for us to believe that he had any clear, well-thought-out theory of the meaning of Christ's death." (William R. Cannon, in *The Theology of John Wesley*. Abingdon-Cokesbury Press, $2.50.)

What Wesley wanted was spiritual renewal. He wanted people to have a heart-warming religious experience which would make possible a life of inward and outward holiness. . . .

At some future time in these pages I hope to have the privilege of showing how the doctrine of Absolute Benevolence is not only consistent with many of the ancient doctrinal terms *as they have been reinterpreted* here, but [also] essential for all who would follow Jesus into the life that is joyous, abundant, and eternal.

VIRGIL A. KRAFT, *chaplain and director of Methodist Studies, University of Chicago.*

TEACHER TRAINING NEEDED

EDITOR: The Lowell-Carothers-Geier debate on church school curricula is the most exciting feature to appear in THE PASTOR in months. Not only the importance of the subject but the demonstrated competence of the participants made it well worth attention.

It was strange that no one of them happened to touch the crucial point of the problem—the difficulty of mobilizing enough teachers who possess the professional or semi-professional skills necessary to getting across the life-centered approach.

If there are 100,000 teachers in our church schools who have these, that still leaves 400,000 who do not. That raises the question whether a "poorer" curriculum taught with moderate competence may not produce the goods better than a "superior" one geared to a defective transmission belt. An enormous program of teacher-training would appear to be in order.

EDWARD LAIRD MILLS, *Palo Alto, Calif.*

LIBERTY OF THOUGHT

EDITOR: . . . Your paper is fine. One suggestion: Take out the quotation from Voltaire and put in his place a Christian author on "liberty of thought." This quote from Voltaire has always displeased me. But THE PASTOR is excellent anyway.

A. F. SHOMO, *Christ Methodist Church, Rowlesburg, W. Va.*

MAN'S "LOSTNESS"

EDITOR: I have read the discussion on both sides about the *pupil* centered, as distinct from the *truth* centered curriculum; and I am inclined to the opinion that you both are right and yet both, in some way, wrong. Unquestionably, there is a New Testament point of view and doctrine, and the church must both be possessed by it and teach it, but the church must also teach it—even mediate it—to individuals. So far I am in agreement with both sides of the argument. Christian character, however, cannot be constructed attitude by attitude, and habit by habit.

There is unquestionably a place for this kind of work; but for the New Testament it is very definitely a secondary place. The great concern of the New Testament is that self-sufficient, natural man shall repudiate his proud self-sufficiency in repentance, and by faith open his life to a continuous completing inflow of the divine Presence.

Self-sufficient man is fundamentally lost and helpless. . . . The natural man's point of view and motives are deeply unsocial; and they cannot discover blessedness.

This is man's basic lostness. Call it depravity. Call it what you will, it is none the less his fatal defect; and it must be corrected by a creative divine self-disclosure. . . .

An assertive independent attitude, no matter to what high ends it might be dedicated, was from Jesus' point of view both inadequate and sinful.

This was the original point of view of Methodism. It was the point of view also of the Reformation, and of Apostolic Christianity. The twentieth century lost it. We became naturalistic, doubting the reality of all transcendent forces. As a result we assumed to build God's purpose *for him*, rather than in continual dependence upon him to build it *with him*.

We have now in principle repudiated this shallow pride; but we had thought and walked these self-centered naturalistic trails so long that we have not yet become thoroughgoing in our appreciation of New Testament truth. It will take either a spiritual earthquake or else a generation of devoted New Testament study to recondition us with the New Testament point of view.

While this creative work is going on it is of the utmost importance that we orientate ourselves at once toward science and toward the supernatural. There are three planes of reality—the naturalistic, the personalistic, and the transcendent. Science is limited to the first, and should humbly recognize both its limitations and the reality of the higher planes. Psychology, which tries to be the science of the second, should recognize that it never can be in the true sense of the word a science, because the personalistic rises necessarily above the naturalistic; and the scientific method and presuppositions do not apply at its higher plane.

The highest plane of all is the transcendent, where men can only walk with wondering faith, leaving their earth-bound sciences behind them.

HAROLD PAUL SLOAN, *Wharton Memorial Methodist Church, Philadelphia, Pa.*

IT GETS AROUND

EDITOR: A friend in London sends me occasional copies of THE PASTOR, which he in turn receives from a friend in the United States. I must tell you how much I appreciate the copies which come my way. There is no paper published in Australia like THE PASTOR. I have found many articles very helpful. I was particularly impressed by the articles on "Occupational Diseases" by W. Douglas Rae which appeared in the issues of November and December 1949 and January 1950. . . .

GILBERT CAMERON, *St. Paul's Presbyterian Church, Nedlands, Western Australia*

National Family Week

National Family Week, which occurs May 3 to 10 in 1953, is an opportunity to place extra emphasis upon the importance of Christian living in the home. The Methodist Church has officially observed National Family Week for many years. Several new resources are available to aid pastors in building a program to meet the needs of families, the Division of the Local Church has announced.

The first Sunday of National Family Week is now designated as Children's Day in The Methodist Church. The Department of the Christian Education of Children has prepared a special program for this day. It is a simple dramatic service calling for a reader and several children from the church school (10 cents each, three for 25 cents*).

New Materials

One way to focus attention upon this week is through the use of posters in store windows, on bulletin boards, and in other prominent places. They may be mounted on cardboard so they will stand alone on tables or store counters. The poster for 1953 displays a picture of a family reading the Bible and the theme for the week, "A Christian Foundation for Every Home." It is 17 by 22 inches in size. (10 cents each; three for 25 cents*). There is no denominational imprint on the poster, so it may be used widely throughout the community.

Suggestions for preaching on the theme of National Family Week are given in a leaflet, *A Christian Foundation for Every Home*, prepared by the Department of the Christian Family (20 cents a dozen, $1.00 a hundred*).

The Christian Home

At the request of the Department of the Christian Family, The Methodist Publishing House is making two special offers for the parents' magazine, *The Christian Home*, during the month of May. This magazine should be in every home with children in the church school. The following two plans are offered:

1. Group Plan, where five or more copies go to one address. Five months for 40 cents (May through September.) Have class visitors or Boy Scouts deliver to every family with children in the church school.

2. Individual Subscriptions—6 months introductory offer: $1.00. Order blanks in quantities desired by pastors will be furnished by The Methodist Publishing House on request.

It is suggested that pastors present to their local church Commission on Education the suggestion that they send *The Christian Home* to every family with children in the church school, asking the Boy Scouts to deliver it each week or dividing the church into zones of ten or twelve families and asking each zone leader to deliver *The Christian Home* each month.

Under the second plan it is recommended that pastors present *The Christian Home* to the morning congregation on Children's Day and ask parents to attach $1.00 to the subscription blank for a six-months trial; *or* write to every family with children in the church school inviting them to take advantage of this special offer. Order immediately your free subscription blanks from the branch of The Methodist Publishing House that serves you.

Parent-Teacher Meetings

Sometime during National Family Week, invite all of the parents to meet with the teachers of their children in the church school. This meeting might be in connection with a family night, allowing ample time for teachers to interpret to parents the objectives of their departments. Have extra copies of the curriculum materials available so that parents can get acquainted with the materials used in the church school.

Last year several churches conducted a first-series leadership training class for parents on three nights during National Family Week. The executive secretary of your conference Board of Education can recommend certified instructors for either the course "Making Homes Christian" or "Children in a Christian Home." Other churches use second-series courses on five or six consecutive Wednesday nights.

National Family Week is observed by all of the major Protestant denominations. Roman Catholics and Jews plan their own observances the same week. It is therefore an excellent time for churches to work together to plan their activities for this week. Each pastor should also bear in mind the importance of families doing things together in the home during this week. Many churches now print in their church bulletins a program of recreation and worship for the home for use one night during this week.

* Order from the Service Department, Board of Education, Box 871, Nashville, Tenn., sending cash or check with order.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Mar. 22—Passion Sunday.

Mar. 29—Palm Sunday.

Apr. 2—Maundy Thursday.

Apr. 3—Good Friday.

Apr. 5—Easter.

Apr. 6—Annual meeting of the Radio and Film Commission, Nashville, Tenn.

Apr. 7-10—Annual meeting of the Board of Education, Nashville, Tenn.

Apr. 8-10—Annual meeting of the Board of Evangelism, Nashville, Tenn.

Apr. 7-10—Executive Committee of the Board of Lay Activities meets, Nashville, Tenn.

Apr. 17-26—Southeastern Jurisdiction United Evangelistic Mission (First Phase).

Apr. 21-22—South Central Jurisdiction Town and Country seminar, Lakeview Assembly, Palestine, Tex.

Apr. 28-30—South Central Jurisdictional Recreational Workshop, Turner Falls, Okla.

Apr. 28-May 1—Annual meeting of the Council of Bishops, Omaha, Neb.

May 1-8—Southeastern Jurisdiction United Evangelistic Mission (Second Phase).

May 3-10—National Family Week.

May 5-6—Board of Social and Economic Relations meets in Chicago, 740 Rush St.

May 10—Rural Life Sunday.

May 10—Festival of the Christian Home (Mother's Day).

May 14—Ascension Day.

May 24—Whitsunday (Pentecost); Aldersgate Day in The Methodist Church.

May 30—Memorial Day.

NEW CLEARING COMMITTEE ON MINISTRY FORMED

A twelve member committee has been set up as a clearing house for matters relating to revisions in legislation on the Methodist ministry, including memorials to be presented to the 1956 General Conference.

Named at the recent conference on the ministry held at the National College for Christian Workers in Kansas City, the unofficial group is made up of leaders in the field of ministerial education—two from each jurisdiction of the church.

Alva I. Cox of Akron, Ohio, was chosen as chairman, and Harold W. Dorsey, Nicholsville, Ky., was elected secretary.

Other members of the committee are:

Northeastern—O. C. Plumb, Buffalo, N. Y., and J. Vincent Watchorn, Pottsville, Pa.

South Central—Percy W. Beck, Oklahoma City, and Robert B. Kendall, Hiawatha, Kan.

North Central—William E. Clark, South Bend, Ind.

Southeastern—William R. Cannon, Emory University, Ga.

Central—E. W. McMillan, Atlanta, and Richard W. Calvin, New Orleans.

Western—Harvey H. Potthoff, Iliff School of Theology, Denver, and Noel C. LeRoque, Spokane, Wash.

HELPS FOR PARENTS

The General Board of Education announces a new series of eight leaflets for parents and teachers. They have been prepared by the Department of the Christian Family in co-operation with the Department of the Christian Education of Children. Priced at cost of printing and distribution (20 cents a dozen, $1.00 a hundred, cash with order), these leaflets should meet a real demand for inexpensive helps for parents. The titles are:

"Parents-Teachers of Religion" (3024-B)
"Teaching Children About God" (3025-B)
"Teaching Children About Jesus" (3026-B)
"Teaching Children to Make Right Choices" (3027-B)
"Teaching Children World-Mindedness" (3028-B)
"Teaching Children About Sex" (3029-B)
"Teaching Children About the Bible" (3030-B)
"Teaching Children About Prayer" (3031-B)

A sample set of the above leaflets may be secured upon request. Enclose 10 cents to cover postage and packing.

A new leaflet, "Mixed Marriages" (3032-B), quotes the Baptist statement on Protestant-Catholic marriage and indicates the predominant Methodist attitude.

Order from the Service Department, Board of Education, Box 871, Nashville, Tennessee, cash or check with order.

CONVOCATION ON EVANGELISM TO BE HELD IN JUNE

Philadelphia has been selected as the site of a World Convocation on Evangelism to be sponsored by The Methodist Church, June 26-28 in commemoration of the 250th anniversary of the birth of John Wesley.

This decision and other plans related to it were made at a meeting last fall of the administrative committee charged by the General Conference with setting up plans for the church's observance of a year of evangelism.

Tentative plans for the convocation call for bringing together about 3,500 official delegates from all the districts of American Methodism, together with representatives of other Methodist bodies in the United States and overseas. The convocation will be climaxed with a service in Franklin Field, Philadelphia, on Sunday afternoon, June 28. Conference sessions during the three-day meeting will be held in the Academy of Music and Philadelphia Methodist Churches, including historic St. George's.

Official delegates will include at least the following persons from each district: the district superintendent, two pastors, two laymen, and one young person. All boards and agencies of the church are expected to share in promoting the convocation and in observing the world mission of evangelism during 1953.

CLOTHING NEEDED

The City of Pusan is reported to be the busiest place in all Korea today, and the Christian Social Center (Methodist) is said to be the busiest spot in that city. For this refugee city is filled with strangers from the North, with hungry and sick people, with orphaned children, with jobless and homeless thousands, and without enough food to go around. And from the Christian Center a small group of people are doing their best to minister to the needy.

Churches and individuals are being urged to send clothing to Pusan's needy. Parcels of clothing and supplies intended for the Pusan Christian Social Center, if weighing not over 22 pounds, should be sent to Charles A. Sauer or Miss Mollie E. Townsend, c/o Methodist Mission, P. O. Box 112, Pusan, Korea. This is international parcel post and costs 14 cents per pound. For larger shipments, send bundles to Church World Service Center (New York City; New Windsor, Md.; Oakland, Calif.; or St. Louis, Mo.)

—W. W. Reid

TITHING IS GOAL

The General Conference mandate calling for the stewardship emphasis is found in Paragraph 753 (3) of the 1952 Discipline:

"In view of the fact that there is an inseparable relationship between education in stewardship and giving, during the quadrennium of 1952-56 the Commission [on Promotion and Cultivation] shall co-operate with the Boards of Education and Lay Activities in a church-wide program of stewardship education, with special emphasis upon stewardship of possessions, which shall be closely related to giving to the benevolence causes which Methodists will be called upon to support. Stewardship of possessions shall be interpreted to mean that the tithe is the minimum standard of giving for Methodist people, and shall be promoted by the above agencies by providing appropriate literature for the use of churches and pastors in enlisting Methodist people as tithers."

"Interest Getter"

Quarterly conferences are sometimes on the uninteresting side, unless of course there is some business that intrudes into the usual run of reports. It seems good to introduce some "interest getter" into the evening's procedures.

This year I took my wire recorder around to different folk in the church to interview them informally on their ideas about the work of the church and the program of the various activities. My calls were always unannounced so there could be no rehearsing of a "speech." We called the plan "The Churchman on the Street." I was careful not to interview anyone who was an official of the church or of the organization about which we talked so that the views expressed were from the "average man." This whole recording, which came to about a half hour, was played at Quarterly Conference as the pastor's report. It did create interest, and we believe it will prove helpful in shaping policies for the future.—***R. A. W. Bruehl***

(*Pastor, River Forest Methodist Church, River Forest, Ill.*)

The Fountain

POOR VEHICLES

As one glances over the topics which ministers advertise as themes of their messages, how often one questions whether through this form of thought and speech the God of patriarchs and prophets, the Father of our Lord Jesus Christ, can make His judgments and His redeeming love felt and known.

—Henry Sloane Coffin, in *Communion Through Preaching* (Charles Scribner's Sons)

THE TURNABOUT

The fact that evil is a constant element in life does not mean that one must submit to it; but it means that, if one is to get the better of it, one must acknowledge it, and above all, one must repent of it—repent in the literal sense of changing one's attitude and turning away.

—Lewis Mumford, in *The Conduct of Life* (Harcourt, Brace & Co.)

MEANING IN DISASTER

What is it that brings a man back to himself? Disaster does it sometimes. In the case of the prodigal son, it was famine. The outward catastrophe was an instrument in his redemption. As in the case of the prodigal son, it is sometimes not until we have walked along a road far enough to come into calamity that we are brought to our senses. If disaster halts us upon a road of sin and brings us back to ourselves, we shall be grateful, I think, for its ministration.

—Jack Finegan, in *Rediscovering Jesus* (Association Press)

A GOOD BET

One day the gatekeeper at a famous race track drew his life's savings out of the bank and sent the entire $1,200 to his nephew to help him through college. When asked why he did it, he had a simple explanation. "Day in and day out," he said, "I watch men bet on horses and lose their shirts. The way I figure it, a fellow might stand a chance to make a killing if he bet on a human being." And that attitude is basic in the Christian faith.

—Roy M. Pearson, in *Here's a Faith For You* (Abingdon-Cokesbury Press)

NO PRICE ON ESTEEM

A vulgar display of wealth once made an 'impression,' but that impression has diminished, and continues to diminish, whilst an adverse reaction becomes more and more common. The next bid for popularity, on the part of wealthy Englishmen and Americans, was through philanthropy; and the chief result was that, within two generations, the word 'charity' (a fine word which nineteenth century philanthropists debased beyond recognition) began to stink. It had to be avoided. After various experiments with endowments to national and public Trusts, the rich seem to have realised that the best thing to do about money is to keep quiet about it. And surely the next question which must arise is whether there is any point in anybody having more than enough to live comfortably, human needs being limited and other things—especially that esteem of our fellow men which most of us value—apparently going off the money market.

—Reginald Reynolds, in *A Quest for Gandhi* (Doubleday & Co.)

TWO-WAY THEOLOGY

As Calvinism developed individualism by its doctrine of predestination and safeguarded morality by making conduct and character the proof and test of election, so it stimulated the spirit of socialism by its insistence upon communal responsibility and its demand that the general good should take precedence of all private interests.

—A. Mitchell Hunter, in *The Teaching of Calvin* (Fleming H. Revell Co.)

SOME PLACE TO WORSHIP

Deserted churches give the lie to the creed we claim to profess. When on Sunday morning the church bells call to worship, certainly a golf course is an incongruous place from which to thank God for the churches.

—Frederick Brown Harris, in *Spires of the Spirit* (Abingdon-Cokesbury Press)

WHY ABANDON HELL?

It is no sign of theological insight to say bluntly that our present view of the universe makes nonsense of the idea of a "descent into Hell," because it is based upon the ancient three-story view of the universe, which we have discarded. The question cannot be settled quite so simply. We no longer believe in a "place under the earth," it is true, any more than we believe in a "place above the earth." But just as the New Testament picture of "heaven"—"Our Father, who art in heaven"—is not equated with the ancient view of space, and is therefore not discarded, so also, when we discard the idea of a "place under the earth," we do not then abandon the idea of "Hell," or of a "realm of the departed."

—Emil Brunner, in *The Christian Doctrine of Creation and Redemption* (Westminster Press)

WHAT'S THE HURRY?

Man has set out at tremendous speed—to go *nowhere.*

—Jacques Ellul, in *The Presence of the Kingdom* (Westminster Press)

NO FALSE PRIDE

On the tombstone of William Carey at Serampore you may read the inscription set there by his own instructions. There is the name, with no honours or degrees, the dates 1761-1834, and then a quotation from a now forgotten hymn by Isaac Watts,

A wretched, poor and helpless worm
On thy kind arms I fall.

There is nothing more. We do not talk like that today, and the language may even strike us as rather funny, but we can surely appreciate the spirit of the very great and learned man who chose that for his epitaph. 'If God could use me,' he once said, 'he can use anybody.'

—Hugh Martin, in *The Beatitudes* (Harper & Brothers)

COLD TROUBLE

The common cold is for me a particularly insidious form of misery and spiritual risk because of what it can do to me behind my back while my attention is centered on its symptoms. Its results are not simply nasal discomfort and congestion—I get over these. But beyond these, see the power of the common cold! It can make me impatient, crotchety, cross-grained, sink me in a bog of self-pity, make me insensitive to the needs and even the rights of others and irresponsible to the tasks and commitments to which I should hold myself. I say things I should not say, adopt attitudes which confuse my friends and in my home relations make mountains out of molehills and upset my children—all of which I tend to excuse in myself, but cannot quite excuse in others. The fact is that I may never recover from these results of the common cold: they become part of the person who is me, expressing themselves again and again when I face other sorts of adversity. Thus, you see, when I have a cold, I must somehow get my attention off its symptoms and realize what is really at stake. . . .

—James D. Bryden, in *Letters to Mark* (Harper & Brothers)

REWARD OF FAITH

God's fools are those who find their deepest satisfaction and joy in doing things that don't pay.

—Philip W. Lilley, in *The New Road from Bethlehem* (Blackie & Son)

MY SHARE!

Perhaps the first thing that can be said is that as we gaze upon the scene at Calvary we are convinced that our sin is the kind of sin that brought Jesus to his death. Our blindness, our meanness, our self-indulgence, our self-seeking, our refusals to accept responsibility, our attempts to dominate others, our cowardice, our indolence—all these were operating in the hearts of those who brought about the arrest and trial and condemnation of Jesus. If there is such a thing as the shared guilt of mankind, then I had a share in the sin that crucified the Lord of glory. The second thing to be said as we gaze upon the scene is that Jesus' forgiveness is the *kind* of forgiveness that I need. . . .

—F. W. Dillistone, in *Jesus Christ and His Cross* (Westminster Press)

LOVE'S YEARNING

Men may have no appetite for a separate immortality for themselves but when death invades their home, snatches away one who was at the centre of their world and indispensable to it, they are loath to believe that it is "goodbye for ever." H. G. Wells judged that the hope of personal survival was due to egoism. Why, he asked, should we presume to expect that our personalities will persist? What he overlooked was that it is not when we are selfish but when love has taken full possession of our hearts that the desire for immortality awakes. Love cannot brook separation or endure to think of extinction. In our hearts there is an unappeasable yearning to be reunited with those to whom we owe what is best and happiest in our lives.

—Robert J. McCracken, in *Questions People Ask* (Harper & Brothers)

CHINA'S ECLIPSE

The basic lesson of the recent past is that the healing of China is primarily the healing of a soul whose sickness is reflected in the eclipse of the three major religions of the land. Confucianism, the erstwhile coordinator of religion, culture, and learning, is in a state of lethargy and flux; Taoism, once the source of mystical insights and inspiration, is today callous to its own morbidity; and Buddhism, which in the past promised to bring the Chinese enlightenment on the deep mysteries of life, death, and eternity, is on the decline.

—Edward J. Jurji, in *The Christian Interpretation of Religion* (Macmillan Co.)

WHAT MAN "IS"

In the statement, man "is" a sinner, the "is" has a quite different meaning from the "is" in the sentence, the elephant "is" a mammal. This second "is" is used in a determinist sense. The elephant is part of the established order of the existence of mammals. He "can't do anything about." Man also *is* a mammal. He too can do nothing about it. In theological terms this means: man has been created by God in the form of a mammal. Mammalian existence is the zoological form of human existence, from the standpoint of the Divine Creation. Man cannot help it, and he has nothing to be ashamed of in the fact. God has made him so. But when we say "man *is* a sinner" then we say the exact opposite: God did not make man so; man *can* help it, indeed this is his great and only guilt. Sin and guilt are inseparable. Where the one begins the other begins; where the one ends, the other ends too. Sin and guilt are co-extensive. Now this is the paradox of sin, that man can, it is true, "do something about it" and thus he is guilty, but he cannot alter the fact that he is a sinner. Man is imprisoned in his own sin. He has become entangled in sin, so that he cannot get out. . . . He was able to close the door, but he cannot open it again. Sin is therefore responsible action, which closes the door to freedom—not to all freedom, but to the freedom of being no longer a sinner but a human being who is well-pleasing to God.

—Emil Brunner, in *The Christian Doctrine of Creation and Redemption* (Westminster Press)

INDOCTRINATION

There have been many instances in recent years of objections to textbooks used in the schools because some of the material was critical of American mores and of our social and economic status. Some such books have been labeled "un-American" and have been voted out of schools by school boards. There are many people who do not believe that pupils can consider various points of view concerning a given social problem and thus arrive at an opinion which is backed by critical thinking. They might admit that American social and political life is not perfect, but they still wish to have it taught to the young as the "best" in the world.

—Roscoe L. West, in *American Education and Religion* (Harper & Brothers)

ACQUAINTED

A professor of English once delivered a brilliant lecture on "The Literary Excellence of the Twenty-third Psalm" to the Literary Society of the church where he had been brought up as a boy. The old Scots minister, who had been his pastor and teacher in his youth, was the chairman. At the close of the lecture the distinguished speaker asked the old minister to read the psalm. He did so, as he had so often through the years to the members of that congregation, in their sorrows and troubles. A hush followed the heartfelt recital by the white-headed old man. Then the lecturer rose and quietly said, "I may know the psalm—but he knows the Shepherd."

—John Trevor Davies, in *Lord of All* (Abingdon-Cokesbury Press)

Pastors' Reading Guide

THE PASTOR **presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in the fields of special interest to pastors. These books have been chosen on the basis of scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of *Pastors' Reading Guide* is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, are presented each month. This month's selection is in the field of History.**

ROBERT T. HANDY, assistant professor of Church History, Union Theological Seminary, New York City.

CHARLES CLAYTON MORRISON, contributing editor (formerly editor), *The Christian Century*.

Religion in Twentieth Century America

—By HERBERT W. SCHNEIDER

Harvard University Press, 244 pp., $4.25

TO THOSE of us whose adult memories go back to the beginning of this century, this book is so intensely fascinating that we need no exhortation to persuade us to read it. To those of the present generation, for whom our vivid memory is only ancient history, it must be said that the reading of this book is a duty. But such an exhortation is needed only to get them to open it. Once they start to read, they will be unable to lay it aside before finishing every chapter.

Professor Schneider, a philosopher of religion, sweeps the whole field of America's half century of religious history into his ken. Protestantism (with its many denominations), Roman Catholicism, Judaism, Mormonism, Orthodoxy, and the innumerable sects and cults—all these are embraced in a project which proposes to trace the changes that have taken place in each one during the first half of the present century. This task has not been undertaken before on so wide a scale.

His first chapter considers the changes in religion that have been brought about by the general social revolution in the habits and interests of people during the period since the automobile, the moving picture, and many other forms of locomotion and entertainment came into competition with long-established churchly habits. Chapter two treats of the institutional reconstruction by which the churches have sought to meet this competition.

Chapter three considers the reconstruction of the churches' moral ideals, especially as they have been expanded by the social gospel. Chapter four is devoted to the developments in theological thought—the intellectual side of religion—with special reference to the conflict between liberalism and fundamentalism. Chapter five traces the trends in public worship and religious art. Chapter six is entitled, "Religious Experience Since William James." It deals with the widespread interest in the psychology of religion and its effects upon education, evangelism, and pastoral counseling.

Dr. Schneider writes in the spirit of a historian. Near the end of the last chapter he says: "This has been primarily a narrative, not a judgment; a report, not a sermon." He combines with fair consistency the attitude of descriptive objectivity and critical insight. Rarely does he disclose his own religious attitude or conviction.

Nevertheless, such objectivity cannot wholly conceal its distinct point of view. In this case, the author's presuppositions appear to be (1) that the particularities of all these diverse religious faiths can be reduced to the generic phenomenon of religion as such, with the implication that *religion as such* is the essence of all particular *religions*, (2) that their particularities are therefore a matter of relative unimportance, and (3) that the wide variety of religions and religious denominations is to be welcomed and cherished as an evidence of religious vitality and growth. These presuppositions represent a modern and widespread popular view. Their effect is to eliminate the whole question of *truth* from consideration and to regard religion as a pragmatic aspect of a culture, rather than as true or erroneous, or partly true and partly erroneous.

There are a few spots where these presuppositions become articulate and where Dr. Schneider quite frankly discloses the point of view from which he looks "objectively" upon the variegated scene of America's religious life. I have space for only one example. In his discussion of humanism and secularism (which is treated as a religion), he says:

"If we trust the empirical evidence . . . there is every reason to believe that American culture with its many modes of worship . . . may contribute more to the greater glory of God if it continues to cherish the opportunity given in America for many faiths to make their distinctive contribution to the variegated religious life of a variegated people, than it would if it forced its religious energies into a single mold. As there are many choirs in heaven, so it may be well to preserve many on earth; for both God and man may enjoy the 'alternation' of varied hymns of praise in 'One World.'"

In the context of my critique, we should note three items in this quotation: (1) It definitely conceives American culture as primary, and our various religions as reflections of our culture. (2) The movement for Christian unity is the object of a gratuitous thrust, as if anybody wanted to "force" these varieties into a single mold, or as if any responsible exponent of the ecumenical ideal conceives its goal as a "single mold." (3) The inclusion of secularism in the category of "religion" shows how useless the term "religion" is, except as an abstraction. It exposes the fallacy in the assumption that the essence of a religious faith is in religion as such rather than in its particularities.

There is no such phenomenon as religion in general. Religion as a phenomenon appears only and always as a concretion of particularities. Too many Christians have allowed psychologists and sociologists and philosophers of religion to mislead them by the assumption that, because a group of people give religious devotion to a particular cause or ideal,

they have thereby established an affinity with all other religious groups, including the Christian churches. Religions may be good or bad. None may make itself immune from criticism as to its truth by merely claiming it is a religion.

My critique must not be taken as invalidating the descriptive objectivity of Dr. Schneider's treatment. On the contrary, the story of the changes which have taken place in American religion has never been told with greater objectivity, accuracy, and insight. Indeed, only a writer with this author's presuppositions could have produced such a volume. And this for the very good reason that the main trends in American religion have been steadily moving toward the acceptance of the presuppositions which he holds, and which I have criticized. With these presuppositions he was able to sense trends which another writer might easily have missed.

Therefore, the only substantial criticism which I can suggest is that the author does not seem to give adequate treatment to the modern reversal of these trends in the revival of evangelicalism that involves existentialism and theological realism, to both of which he gives adequate space. This remark applies, of course, specifically to Protestantism in which, as I see it, the most significant movement of our time is a counter-revolution against the liberalist dilution of the Christian faith by the extravagant claims of psychology and philosophy.—***Charles Clayton Morrison***

IN THE foreword to this "mid-century report on religion in America" Professor Schneider maintains that "no religion is either above or below its cultural environment" and declares that in his survey he will let "the religious facts" speak for themselves.

But the book is marked neither by a dispassionate detachment nor by a lifeless externality which might at first be expected. For the author is convinced that responsible citizens and democratic governments have a manifest duty not to be neutral toward religion nor benevolent to any kind of religion whatsoever nor hostile to all, but rather to be "critically concerned" with them all; for all exercise public functions though they are legally private. Though his method is an empirical one, it does not lead to externality because he is concerned with getting as close to the inner core of religion as possible; he has sought to focus attention on what is essential to the religious life.

As did William James, he has sought "to examine religion critically on the inside," but with as much attention to religious institutions and religious faith as the religious consciousness. The result is an extremely perceptive survey, worth serious attention on the part of Americans of widely divergent points of view.

At the outset, Schneider delineates the major changes in religion in the revolutionary age of the twentieth century. Successive chapters detail the institutional, moral, and intellectual reconstruction in religion, trends in public worship and religious art, and "varieties of religious experience since William James." The text is supported by a series of twenty "exhibits" of some of the most revealing documents illustrative of the various strands of American religion.

If there is a certain disjointedness in the report, it is perhaps because it mirrors fairly accurately the varieties and polarities of organized religion in America.

Perhaps the major theme of the survey—a theme introduced in the first chapter, developed in later chapters, and reaffirmed at the close of the book—is that religion has not declined since 1900, but rather since the dark thirties has begun an offensive which has not diminished but has grown steadily. Religion today is one of America's biggest businesses; it keeps millions of persons busy in religious activity, directed primarily not against other religions but against secular evils and social problems; it is a pervasive institution which affects the whole of life, reaching all classes and affecting all our interests and arts.

Though fully aware of the great diversity in the "great religious breeding ground" of America, Professor Schneider has not lost sight of the major groups, but rather concludes that ". . . the large denominations which embrace over half our population have proved to be amazingly stable and have survived, despite many predictions to the contrary, a series of storms which have tested their intellectual and moral strength as severely as any 'sifting time' in religious history. The revolutions of this century have left their marks on all our religious institutions and beliefs, but on the whole these revolutionary reconstructions have produced *renouvellements* rather than *bouleversements*."

At the outset, the author declared *Religion in Twentieth Century America* was "first of all a reminiscence," but as the reminiscence of one of the nation's leading scholars broadly acquainted with the American religious scene through extensive study and wide personal contact, it is an impressive addition to "The Library of Congress Series in American Civilization."—***Robert T. Handy***

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REVIEWS

Ethical Obligation

THE MORAL NATURE OF MAN, *by A. Campbell Garnett. Ronald Press Co., 278 pp., $3.75*

This interesting book, which is a product of fifteen years of teaching ethics at the University of Wisconsin, is a discussion of ethical principles based upon an analysis of man's moral nature. It rejects the "pessimistic" views of human nature of Augustinian and Neo-Orthodox theology as well as of contemporary naturalistic philosophy.

Though it warns against a "too high" view of man which "may lead to the release of wholesome checks and balances," it is obviously optimistic in holding that the primary fact about man is his capacity for "virtue and progress" rather than his "sin and decadence." This conviction seems to be based mainly on the historical fact that there is a moral factor even in primitive societies and that some of the great religions of the East and West have attained to an ethical universalism.

Whether Confucianism and Hinduism have actually asserted an ethical universalism like that of Christianity may be doubted; certainly, these religions have functioned as national rather than universalistic religions. This should warn us not to take too literally Professor Garnett's sweeping generalization that the religions of civilization have generally endorsed the principles of love to neighbor and equality of rights.

Professor Garnett rejects the efforts of naturalistic philosophers like Dewey and Mead to deal with ethical problems in biological and sociological terms, but his own theory is naturalistic in the sense of defining basic ethical concepts in terms of "natural psychological processes." Thus, obligation is defined as a relation involving a requirement or demand upon the will to do or not to do a certain act. The only absolute or unconditional obligation, he holds, is "the obligation to use one's best efforts to discover and produce what would be best for all concerned" or "the greatest good for all concerned."

Particular ethical principles such as the preservation of life, property, and freedom are subordinate to this, since they prescribe means to the end of the greatest good. Thus, obligation is interpreted as a psychological relation of demand within the structure of the self. It demands the greatest good of all concerned because of the "self-transcending character of the processes that constitute the self."

Professor Garnett admits that the specific drives of the self are chiefly egoistic and tend to lead to the choice of lesser rather than greater good, but the feeling-striving processes of the self as a whole are primarily and basically disinterested rather than self-regarding, and it loses its integrity if it yields to its egoistic drives. Thus, obligation is not a desire but a demand that restrains specific desires in order to produce the greatest good. The ethical theory based upon this analysis of obligation is that of utilitarianism, though not of the hedonistic type.

This naturalistic interpretation of obligation, however, is supplemented by the theistic view that conscience, insofar as it expresses impartial concern for the greatest possible good rather than mere social conditioning, may be identified with the voice of God. In this way, religion provides both a higher significance and a stronger dynamic for the moral life. "It gives a rational cosmic setting to the moral life of man that makes the best of which we are capable appear as our reasonable service—instead of as nothing but a strange quixotic impulse."

Though Professor Garnett acknowledges that religion can never be proved, but must be held on faith, he believes that it can be shown to be more reasonable than alternative world views. For man has a direct awareness of "a spiritual reality beyond the human" in both mystical and moral experience.

Is a naturalistic ethic, which interprets obligation as a psychological relation logically, consistent with a theistic world view? Must not *obligation,* as distinguished from the *sense of obligation,* be defined by the theist not as a relation within the self but as a relation of the self to that which is beyond the self, that is, the will of God and the needs of one's neighbors?

This would seem to be the case even if one accepts Professor Garnett's immanentist view that God is in us, for He is also in other beings than ourselves. The difficulty seems to arise from his questionable assumption that the scientific method is capable of giving an adequate account of obligation in terms of natural processes, psychological or otherwise.

The Christian—indeed, even the philosophical—theist must also question Professor Garnett's view that morality is the very foundation of religion, that "religion is thus, as Immanuel Kant said, the acceptance of the moral law as divine command." As Otto and others have shown, religion springs from an experience of "the holy" which is certainly not exclusively moral, though it is always associated with moral concerns.

Finally, if Professor Garnett's view of religion were not so moralistic, he might not have such an optimistic view of man and his moral possibilities. Consequently, his excellent defense of freedom and responsibility might be balanced by a more realistic recognition of the power of sin and the necessity of something more than man's own free effort to overcome it.—***George F. Thomas***

Prophetic Failure

THE CHRISTIAN SOCIETY, *by Stephen Neill. Harper & Brothers, 334 pp., $3.50*

"I have a friend," says Bishop Neill in his Preface, "who was for some years a professor of the phenomenology of religion. I was never sure what it was that he was supposed to profess, but I now believe I have written a book on the phenomenology of the Christian religion." Webster defines phenomenology as a history, description, or explanation of phenomena. In this book the phenomena of the Christian religion are treated from all three points of view: historical, descriptive, and explanatory.

The author uses the term "Christian society" rather than "church," because of the theological implications of the latter term. This is not because he has no theology of the church, or because it is unimportant, but because the useful policy of the series of which this book is a part—the "Library of Constructive Theology"—is to keep to the empirical approach.

When he is explaining the phenomena of the Christian society, he sometimes does so in terms of other phenomena. This sort of explanation is often very illuminating, as when, for example, he connects as cause and effect the disappearance of the city in Medieval Europe and the rise of the parish system in the Christian society.

But of course he cannot wholly avoid explanations in theological terms in a

book of this sort. He says, for instance, "The Church . . . is itself an integral part of the original gospel." Here the church means the "redeemed people of God," and is a society springing from Jesus' own interest and purpose.

In the historical and descriptive parts of the book the interest centers around those phenomena which have a bearing on the nature and activities of the Christian society in interaction with other societies. Polity, piety, and cultus, of course, enter the picture, but chiefly as they affect or are otherwise related to the give-and-take between the Christian society and the society in which its various parts find itself.

These parts are so different that it becomes necessary to speak of "Christian societies" rather than the "Christian society." For instance, the Christian society surrounded by an almost impervious Islam will assume vastly different forms from one in Medieval Europe which, though reluctantly and perfunctorily, still rather completely did homage to the ideals of, and tended to become coterminous with, the Christian society.

The historical part of the book casts many lights on the last chapters which are a description of the contemporary situation, from the same point of view. The longitudinal section helps us understand the cross section. Bishop Neill's twenty years' experience on the mission field, and his active participation in the ecumenical movement have made his appraisals here especially sympathetic and helpful. And of course no book about today's church could omit analysis of the situation confronting the Christian society caught in the conflicting ideologies of East and West.

"One half the world, in its passion for social justice, seems ready to surrender the hard-won liberties, personal and political, of a millennium. The other half, clinging desperately to liberty, seems to lack the creative imagination needed to alleviate and remove the injustices of class, economic insecurity, race distinction and unemployment. It is the failure of the Christian society to speak a prophetic word on this subject, and to manifest within itself a life that transcends the antithesis, which makes the Christian faith seem to many an irrelevant archaism, and turns their eyes to other and newer gospels. And yet, the Christian society, if its theology were sufficiently profound, has ready to hand the principle from which a solution can be derived. Freedom and justice are both functions of obedience to the will of God."—***Richard M. Cameron***

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GEORGE F. THOMAS, professor of Religious Thought, Princeton University, Princeton, N. J.

CLAUDE H. THOMPSON, professor of Christian Doctrine, Candler School of Theology, Emory University, Ga.

CARROLL A. WISE, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill.

New Style of Life

THE PRESENCE OF THE KINGDOM, *by Jacques Ellul. Westminster Press, 153 pp., $2.50*

Ellul is either a cynic or a prophet, perhaps a bit of each: a cynic of our semipagan culture, a prophet of an untried revolutionary Christianity. He diagnoses empirical evidence of the absence of an ethico-religious *Weltanschauung* claiming that Christianity, the kingdom of God, is man's only hope.

Employing the near-trite observation that Christian believers are *in* the world but not *of* the world, they are portrayed as "salt of the earth," "light of the world," and as "sheep in the midst of wolves" (that is, perennial vindices of the slain Lamb of God). The Christian lives at the intersection of the "will of the world" (a "will-to-death") and the "will of the Lord." This existence is one of conflict, the "agonistic" way of Calvary.

Only Christianity is truly revolutionary, being not a mere continuity with the past as are all other ideologies—socialism, communism, capitalism—but a new creation, "a new style of life." It is totalitarian, constructing a new internal framework for a new civilization.

Our utilitarian culture makes a goddess of technology ("technics") until "ends" and "means" are confused. Even the spiritual becomes subordinate to technical means which precludes "every possibility of revolution." In this debacle all technical achievements must be judged by the kingdom of God as seen in the Incarnation of Christ, the Son of God as Lord of all. Since the true ethic is not what man can do but what God has done, "what actually matters, in practice, is 'to be' and not 'to act.'" The dynamic of this "being" is life through the Holy Spirit.

The Christian intellectual holds the key to the "problem of communication," provided he becomes aware of the condition of the world and the resources of the gospel. This duty of awareness, the first duty of the Christian intellectual, is only possible under the illumination of the Holy Spirit.

The consequences are: a new view of one's neighbor, a brother for whom Christ died; of the meaning of "Event," the intervention of God in the course of human history; and of the meaning of the "Holy," the frontier between the profane and the sacred. But the work of the Christian intellectual is not done abstractly; it must be by "effective participation in the preservation of the world, and in the building up of the Church."

The fundamental weakness of our evangelization is a call to arms to see what enemy we have to confront, what warfare we have to wage, what weapons we have to use. A revolution is required to attack the bases of a decadent civilization and produce a new "style of life" recreated by the grace of God.

Negatively, perhaps civilization is not as sick as Ellul says, or it *may* be even sicker. And it is possible he is not sufficiently persuaded of the final triumph of the kingdom—if for no other reason than that it is the kingdom of *God*, not of man.

All in all, Ellul is a prophet. Like others before him, he may be asked to

prophecy elsewhere, especially by optimistic "liberals" still dreaming of an earthly utopia rather than possessing a vision of the kingdom of God.—***Claude H. Thompson***

Picture of Religion

A PICTURE HISTORY OF THE BIBLE AND CHRISTIANITY, *Introd. by Albert Schweitzer. Year (The Annual Picture-History), 192 quarto pp., $7.95*

The 1952 annual picture-history of *Year* is much more than a general symbol of our sensate, visual, capsule age. It is of course this: the very enterprise of portraying and summarizing in one volume the history not only of the Bible but of Christianity and "all the other World's Great Religions" tells us much of the character, temper, genius, and limitations of our age. We are citizens of time doomed to continuous intercourse with the superficial, and compelled at the same moment to traffic in all our aims and efforts with the immensities and the infinities. We know too much to rest content with frailty and finitude; yet the whole setting of our universal, popular, and frantic culture condemns us to immersion in the specious and the casual.

The really significant aspect, however, of the current annual picture-history is (a) that for the first time the editors of *Year* have attempted a single-subject book, and (b) that this subject is religion. This seems to me a profound symptom of our tortured time and a confirmation of the momentous thesis, advanced in Chapter II of my book *Communism and Christ*, that we have already left behind the Age of Reason and are in a new religious era.

The Preamble by Albert Schweitzer, the scholar, musician, and missionary whom the world has taken to its heart, is a little jewel. In it we learn of his veneration especially for the Apostle Paul as well as for the Evangelist Matthew.

The heart of the work is pictures, and they represent as a whole an admirable job of selection and assemblage. They are all anonymous. Whether some kind of guide as to artists and sources should have been supplied the reader is a question.

The accompanying texts, explanatory and narrative, are variable in accuracy and value. The demand of compression presumably dictated the decision to quote almost no Bible verbatim but to resort instead to narrative summaries. Where it is quoted, as in the Ten Commandments and the Sermon on the Mount, the editors are not consistent in their choice of versions. Here and there bad breaks occur in the handling of biblical material, and one wonders whether competent scholars had any supervisory role in the development and final editing of the work.

For example in the summary of the teachings of Jesus (p. 29), it is with "the priesthood" that he differs on the observance of the Law. There is no mention of the scribes and Pharisees. On page 43 this one-sided interpretation is repeated. Another example is the omission of any reference to Paul's views on the Law (page 55). On this same page the curious statement occurs (curious because some of the narrative material is conservative and "harmonizing") that the "Life of Jesus was written in different versions within 60 or 70 years of his death." That would throw the date of Mark between A.D. 90 and 100. In this same snippet it is asserted that Luke wrote in Antioch or Rome. The discussion of Judaism on page 62 implies that the Diaspora or Dispersion began after A.D. 70. A Roman Catholic might like to see a correction of the statement on page 30 that "all modern Catholic Bibles are derived" from the Latin Vulgate. Finally, the alert reader will miss any mention of "existentialism," especially when he meets on page 118 "materialism, pragmatism, anarchism and nihilism."

In spite of these and other possible criticisms, some of which could easily have been avoided by the editors, the net impression I get of *A Picture-History of the Bible and Christianity* is highly favorable. It offers a fascinating airplane tour of a vast historic territory. For the educated adult it is bound to provide a helpful review; for the spottily cultured and for aspiring youth it could open many new doors and impart stimuli to explore that will not readily be quenched. Above all, the editors of *Year* are to be congratulated on their reading of the pulse of our time. They are profoundly right in realizing that religion is the keynote of the year ahead and, we think, the age already born.—***Charles W. Lowry***

Answer to Impasse

MERE CHRISTIANITY, *by C. S. Lewis. Macmillan Co. 175 pp., $2.75*

Whatever else you may want to say about C. S. Lewis, you are compelled to say that he plows a new furrow in the field of Christian truth and turns over the soil in such a confident manner that you feel almost at once he has been at work a long time rightly dividing the word in the Master's vineyard.

Mere Christianity is actually three of his books (with revision and expansion) combined into one volume. The impact of these thirty-three chapters (originally delivered as Broadcast Talks over BBC, intensely dynamic, direct, and relevant) is to cause the reader to find the answer to modern man's tragic impasse, not in ethics or philosophy or any of the isms, but in Christianity itself.

By way of illustrating how he breaks through the empty sophisms of our times, let me call attention to his scintillating discussion of good and evil in his chapters on "What Christians Believe." He scuttles the outmoded dualism of the philosophers by straightway making badness nothing more than "spoiled goodness," hence totally dependent on goodness for its existence.

His further analysis validates the traditional Christian view of the devil as a "fallen angel," reduced by its own free and fatal choice to the status of a parasite. The whole argument assumes dramatic proportions when he depicts the world as in truth enemy-occupied territory waiting either in quiet desperation or patient faith for the divine invasion to take place under the invincible lordship of Jesus.

Just as with the problem of good and evil, so it is with the whole gamut of Christian beliefs and the vast implications of Christian behavior. You may not agree with everything he expounds but you cannot help seeing two important things: first, that he is in close grips with the deep truths of Christ, and second, that in setting forth his convic-

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tions he confesses both to the vastness of Christian truth and to his inadequacy to understand all things as he ought.

This book is rich with provocative insights. It will stimulate new channels of thought, and the consequence is you will read it to the end—with tremendous profit.—***John W. McKelvey***

Eternal Life

THEY LIVE FOREVER (Our Christian Dead), *by Clarence W. Kerr. Cowman Publications, 114 pp., $1.50*

The book comes from the pen of the pastor of one of the largest Presbyterian churches in America. It gives traditionally accepted answers as to "Why Christians die," "Why they live forever," "Where they are," "What they are doing," "What about their fellowship," "What the future has for them," and "Shall we join them?" The answers are those usually given by the average Bible-centered minister.

It must be said that the book is thoroughly grounded in a literal interpretation of scriptural passages in the true fundamentalist pattern. Sometimes these interpretations leave much to be desired. For example, it may be questioned whether "labours" in Revelation 14:13 (page 59) means toil or whether it means sorrow and pain. The author also seems to stress overmuch the parable of Dives and Lazarus, using it on three separate occasions. Did Jesus mean that we should take literally every word and situation in this uniquely dramatic story?

To the average reader, two chapters are likely to prove unsatisfactory. In the second chapter, little effort is made to support the claim of eternal life for Christian dead beyond the statements of Scripture. Yet there are some contributions being made by present-day devout Christian thinkers which, while not exact proofs, are none the less comfortable substantiations of our faith in the scriptural statements.

In the first chapter, physical death is explained as the result of man's sin. Death came into the world because Adam sinned! Few, today, take the matter so literally. Birth and death—each equally mysterious—are part of the divinely ordained process of life. Both the Bible and science say that plants and animals were created long before Adam. Long before Adam ate the forbidden fruit, the cycle of life included not only generation and growth but also that process of dissolution which we call death. If death had not occurred before Adam sinned, there would have been no room for him to put his foot on the ground when he appeared on earth. Trees and animals would have crowded him out!

The devout student of the Word will have no need for this book. The intellectually alert will find in it no support for his acceptance in faith of the revelation of God's loving purpose for the mankind he has redeemed through the incarnation of his Son.—***William C. Skeath***

Aid in Bible Study

HARPER'S BIBLE DICTIONARY, *by Madeleine S. and J. Lane Miller. Harper & Brothers, 851 pp., $7.95*

A very alert publicity has made practically every American aware of the Revised Standard Version of the Bible. Yet for all its claim this translation, if it makes the reading of the Scriptures easier, will not make its understanding more simple. In order to grasp its full significance and its relevance for today's Christian living, one still needs a thorough study of its literary and historical origins. Sound and objective scholarship is just as much needed, for every "translation is treason" says the Italian proverb. But where will the layman and the minister without scholarly preparation go for a simple exposition of all that biblical scholarship has produced in the last hundred years? A Bible dictionary is the answer.

This new Bible dictionary is the fruit of tremendous labor and will be of great value especially to Sunday school teachers and lay people who have no access to large biblical libraries. It contains descriptions and explanations of all kinds of biblical subjects: geographical, literary, archaeological, and historical. The variety of subjects treated, from "apocrypha" to "parousia" and "zionism," indicates the thoroughness of this work.

The best part is that which deals with descriptions of geographical subjects. The Millers are here at their best and they have supplied excellent photographs. One can surmise that they are not so close to literary and archaeological studies, for they have depended too naïvely on their secondary sources of information without critical insight.

For instance, it is not generally admitted that "archaeology has helped confirm the historicity of the Patriarchs." The patriarchs are not mentioned in any ancient documents. All archaeology has done is to help reconstruct Canaanite life in Palestine at the

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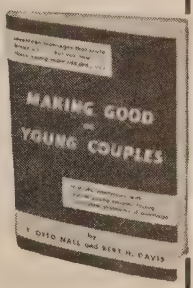

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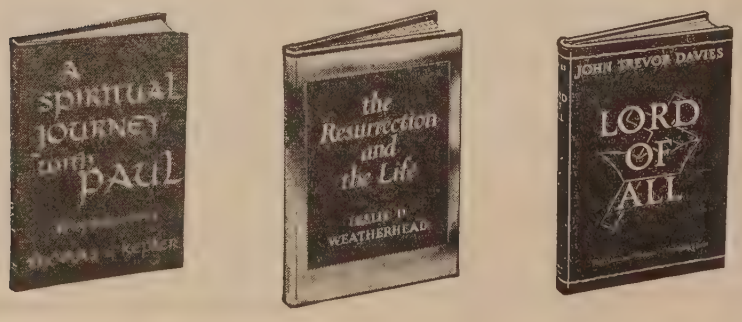

supposed time of the patriarchs. Since the early Israelites were nomads, they did not leave behind any "material" evidence. All theories about the patriarchs derived from archaeology are pure guesses.

The book is also marred by a great number of misprints, erroneous writing of names (in the Preface, correct to Samuel Noah Kramer), mistakes in titles under photographs (on p. 198 is not a Hebrew cuneiform but an Akkadian text; on p. 742 it is highly controversial as to whether these figurines are teraphim).

On the controversial passage in Isaiah 7:14, the Hebrew *almah* has been translated "virgin" even though all linguists agree that the word means "a Woman, young in age." It could be added that sexual customs of the ancient Near East would in any event preclude the presuppositions of the Christian dogma of the Virgin Birth.

These are, however, minor points of interest to the specialist. This book is a welcome addition to our biblical studies.—***Ernest R. Lacheman***

Concepts of God

YOUR GOD IS TOO SMALL, *by J. B. Phillips. Macmillan Co., 118 pp., $1.75*

GOD AT WORK, *by James Parkes. Philosophical Library, 180 pp., $2.75*

James Parkes in *God at Work* states the purpose of the book in this sentence: "I do not, then, seek in this book to prove the existence of God, but to describe the consequences of a belief in God and God's action in history, as it affects us at this time." In *Your God Is Too Small,* J. B. Phillips states his purpose as, "first to expose the inadequate conceptions of God which still linger in many minds, and which prevent our catching a glimpse of the true God; and secondly to suggest ways in which we can find the real God for ourselves."

God at Work is a comparative treatment of God at work in human life and society through Judaism, Christianity, and Scientific Humanism. Describing man as a "citizen, a person and a seeker," Parkes contends that Sinai, the Incarnation, and Humanism are the three modes God has chosen to deal with man in these three capacities. The reader will find his development of this theme provocative and his chapters summarizing the three modes rewarding.

Nevertheless, Parkes' ascription of equality to each of these three will be unacceptable to many readers. This the

author readily admits, but attributes the failure of Scientific Humanism to the fact that "neither Jews, Christians, nor Humanists, have accepted the interpenetration of the three modes of divine activity successively revealed in history."

The chief criticism the reviewer would make of this book is that, in spite of his claim of equality for Sinai, the Incarnation, and Humanism, the drift of the book gives pre-eminence to the latter. Moreover, it does not come to grips with the seriousness of secularism's influence on Scientific Humanism. Further, the reviewer would contend that the values for which Parkes argues in Sinai and Humanism are integral parts of Christianity and that the key to the proper use in divine-human cooperation is the power of the Incarnation.

Both the convinced Christian and the honest seeker will find more help in *Your God Is Too Small*, by the author of *Letters to Young Churches*. The first section of this slim volume is devoted to debunking various misconceptions and limited conceptions of God that keep many people from finding the real God. Among the topics treated are "Resident Policeman," "Grand Old Man," "Absolute Perfection," "God-In-A-Box," and "Pale Galilean." Those who have been confused by much superficial, contemporary moralism will find the chapter on "Absolute Perfection" quite helpful.

The second section of the book presents an approach to an "Adequate God" that is at once fresh and orthodox in the radical meaning of the term. The concept of God the author presents is well within the pattern of Christian orthodoxy but lacks both the restrictions and excesses of theological fundamentalism. The author writes with penetrating insight, clarity, and cogency.

This little volume reminds one of the writings of C. S. Lewis. However, *Your God Is Too Small* is not written with the lavish imagery of C. S. Lewis, and the author's appeal is to the pragmatic and rational rather than the obscurantism and irrationalism which lie at the bottom of much of the theological writings of Lewis. *Your God Is Too Small* does not have the sweep and range of *God at Work*, but to the reviewer it reveals keener penetration into the needs and problems of human life. It is a good book to place in the hands of the young minister who is seeking to clarify his beliefs and the confused layman who is searching for an adequate God.—***Eugene Peacock***

BOOKS briefly noted

RELIGION AND THE MODERN MIND, *by W. T. Stace. J. B. Lippincott Co., 285 pp., $3.75*

The prevailing world-view today according to Professor Stace is that of secularism, or naturalism, which could come about only in a scientific age. According to his theory the "spiritual darkness of the modern mind has its source in the scientific view of the world." This lucid and informative account of religion as related to modern scepticism is divided into three parts; "The Medieval World-Picture," "The Modern World-Picture," "Present Problems." In the last part he deals with the problem of religious truth and the problem of morals. Though not himself a churchman, the author professes religious faith and regards his book as a defense of religion against scepticism.

MORE POWER FOR YOUR CHURCH, *by Willard A. Pleuthner. Farrar, Straus and Young, 408 pp., $3.75*

This is a book of plans and projects for use in churches with emphasis upon getting more members and more money for the church. The author, an advertising executive, includes chapters on direct-mail methods, public relations, quotations for church bulletins, and projects for various church organizations.

CRUSADERS FOR GOD, *by Dana Thomas. A. A. Wyn, 340 pp., $3.95*

These are chapters for the popular reader covering the work of fifteen men and women who have given their lives as Christian pioneers. Included are Wilfred Grenfell, Albert Schweitzer, Father Damien, Kagawa, and Frank Laubach.

THIS IS THE LIFE, *by H. W. GOCKEL. Concordia Publishing House, 96 pp., 75 cents.*

A booklet of eight sermonettes in which the author tries to help people with their problems.

BOOK OF COMMON PRAYER, *Seabury Press, 611 pp., cloth $5, leather $15.*

Now available for general use for the first time is a two-colored facsimile edition of the Standard Copy of the 1928 American Prayer Book. This gives the administration of the Sacraments, and other rites and ceremonies according to the use of the Protestant Episcopal Church in the United States, and includes the Psalter. This is a most attractive and legible edition, set in large type with one column to the page.

THE PRESBYTERIAN CHURCH IN THE OLD SOUTHWEST, *by Walter Brownlow Posey. John Knox Press, 192 pp., $2.50*

For students of the history of the churches in this country this well-documented book will be interesting and useful. It follows the author's *The Development of Methodism in the Old Southwest 1783-1824*. It covers a section of the country west of the Appalachian Mountains to the basin of the Mississippi River.

THE EXPLANATIO SYMBOLI AD INTIANDOS, *by Dom R. H. Connolly. Cambridge University Press, 39 pp., $2.*

From the existing manuscripts the author has provisionally constructed the text of this work of St. Ambrose—"Explanation of the Symbol." Included is the text in Latin and a translation in English. An introduction and notes are included.

THE RESURRECTION AND THE LIFE, *by Leslie D. Weatherhead. Abingdon-Cokesbury Press, 60 pp., $1.*

Leslie Weatherhead the preacher shines through these five Christ-centered messages on the meaning of the Resurrection for the life of Christians today. This is simply written devotional material that could be recommended for the reading of laymen.

MISSIONARY STORY HOUR, *by Nina Millen. Friendship Press, 181 pp., $2.*

A helpful volume of missionary stories for children. The stories are graded for the guidance of leaders as to use with different age groups, and the table of contents indicates suitability for primary or junior children.

THE LIFE AND WORKS OF EMANUEL SWEDENBORG, *by Cyriel O. Sigstedt. Twayne Publishers, 517 pp., $4.50*

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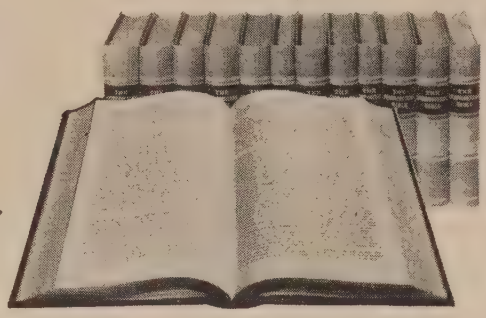

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thorough presentation of Swedenborg will prove of great interest. The author has broken up the documentary material into chronological order, making an effort to present Swedenborg as he appears to his contemporaries. The subject was first a scientist and later a theologian or philosopher who dealt with the age-old problem of reconciling science with religion. He is said to "have labored to accumulate scientific evidence to answer the question of the credibility of Scripture by rational argument." This volume is illustrated and has extensive notes and appendixes.

HOW TO PRAY, *by Kirby Page. Source Publishers (Box 485, Nashville, Tenn.), 29 pp., 50c*

This booklet is by the well-known Christian pacifist, author and lecturer and is designed especially for the use of young persons.

BIBLE COMMENTARY, JEREMIAH, *by Theodore Laetsch. Concordia Publishing House, 412 pp., $5.*

The author of this commentary was a professor at Concordia Seminary of St. Louis, Missouri, where for twenty years he held the chair of Practical and Exegetical Theology. This is the first volume of a new commentary of the Bible by scholars of the Luthern Church (Missouri Synod) from their very conservative point of view.

THE ORIGIN AND DEVELOPMENT OF EARLY CHRISTIAN CHURCH ARCHITECTURE, *by J. G. Davies. Philosophical Library, 152 pp., $4.75*

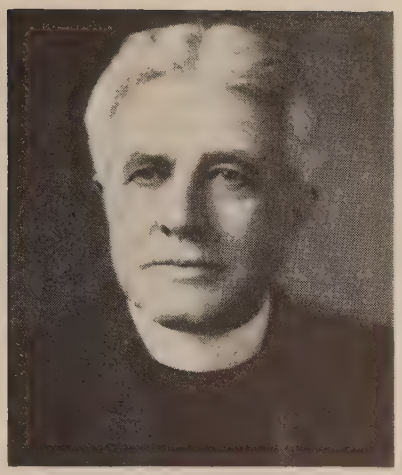
This book brings together a survey of findings in the field of architecture and furnishings of churches in the first six centuries of Christianity. It is introduced with a chapter on the geographical and historical background. The book is well illustrated with photographs and will be helpful to those especially interested in the ancient church architecture. A glossary and bibliography are included.

DIVINE DIRECTION OR CHAOS? *by Charles H. Lee. Philosophical Library, 98 pp., $3.*

This statement interprets the meaning of divine direction in the affairs of men. The author, an engineer who once had a materialistic philosophy, writes from the viewpoint of a Christian Scientist, attacking both materialistic and idealistic philosophy and proclaiming the "practice of divine metaphysics" as "the most vital activity of man."

Among These Voices

A Review by LYNN HAROLD HOUGH



ON THE table before me lie nine volumes of sermons which have been published in recent months. And I have read every word of each of them. It has been a very interesting and in some ways a rewarding experience. The great difference in temperament, in approach, in skill in using the biblical materials, in clearly held fundamental convictions, and in the use of the good old English speech have been very revealing. Not one of them has lacked its own sort of vitality, and some of them have been very distinguished indeed.

I think I should put first *High Country* by a Scots Highlander, Alistair MacLean, introduced by Henry Sloane Coffin. The preacher addresses the dwellers in his glen with a mind full of the richness of the gospel and of the comfort of Christ. He has a world of books at his finger tips and his literary references are easy and happy and full.

The call for decision and acceptance is implicit in every sermon. The style has the cadences of a mind with ample knowledge of the ways of the masters in using words. Putting words into the mouth of Jesus, however, is graphic but a bit dangerous. The structure is not always clear. Three points will be suggested. One is given clearly. Then the sermon goes on a little hazily.

There are a few odd slips as likening the mind of Jesus to Pandora's box, and assigning the words "I am building my nest on the greatness of God" to Warren Seabury instead of Sidney Lanier. But it is the rich vitality and the radiant faith which remains with the reader.

David A. MacLennan is professor of preaching and pastoral care in the Yale University Divinity School. For many years he was the minister of Timothy Eaton Memorial Church in Toronto. His new volume of sermons bears the title *Joyous Adventure.* The sermons relate themselves to the Christian year.

Dr. MacLennan writes with dignity and with deep devotion. He brings to his work a genuinely cultivated mind. There are many fresh vistas, and the quotations show wide and individual reading.

There is some unevenness in the sermons but in the best sense they leave a good taste in one's mouth. They are the farthest removed from the fables in slang which are sometimes offered in the pulpit. They will be especially useful to the preacher who is tempted by the meretricious glamor of the shoddy.

Clifford Barnes made the Sunday Evening Club in the Loop in Chicago certainly a midwestern, almost a national institution. Fifteen sermons delivered in the club during the last season have been published recently in a volume called *Sunday Evening Sermons.* Most of them are by well-known men. They are provocative and stimulating with a definite contemporary awareness. Now and then there is some genuine theological insight.

Ralph W. Sockman, Henry Hitt Crane, and G. Bromley Oxnam provide the Methodist contributions. Dr. Sockman's sermons have grown in clarity, compulsion, and distinction through the years. His great radio audience likes to see him face to face as they were able to do at the Sunday Evening Club. Dr. Crane is always dramatic, vivid, and intensely sincere. Bishop Oxnam, by temperament and large experience a master of assemblies, knows how to give his sermons a certain dash and energy characteristically his own.

Men like Liston Pope, Elton Trueblood, and Frank Laubach add to the appeal of the volume. The voice of youth is heard in William G. Lorenz. The deeper life of Germany becomes articulate in Martin Niemöller. The rising tide of moral and intellectual force of an advancing people is expressed in the sermon of Benjamin E. Mays. The volume, *Sunday Evening Sermons,* will attract wide interest.

A. Ian Burnett is the minister of St. Andres' Church in Ottawa. His volume of sermons *Lord of All Life* constitutes a many-sided tribute to our Lord. Dr. Burnett is a graduate of the University of Edinburgh. He was minister of Springhill Church in Glasgow. In Ottawa he has exercised a distinguished ministry since 1943.

His sermons are full of the pastor's sense of responsibility for the truly Christian life of his people. They have certain qualities of quick imagination and the central figure of the gospels is always dominant in the preacher's thought. "In the presence of Christ the best and the worst find their true level."

The Mighty Saviour is a volume of characteristic sermons by Arthur J. Moore. They are eager and heartily human evangelistic sermons. The author has exercised much care and his own sort of mental discipline. He has one passion. It is a good passion, and it has found full expression in this book. One can understand that wherever he preaches, the spiritual life of his hearers is deepened and enriched. He knows what the church is about. And he keeps his mind on central matters.

Charles L. Allen is pastor of Grace Methodist Church, Atlanta, Georgia. The sermons in the volume *In Quest of God's Power* appeared in the Atlanta *Journal-Constitution.* This preacher has been brilliantly successful in his church, doubling its membership and increasing its yearly budget

more than sevenfold. The sermons belong to a type which has strength and weakness. They are eagerly friendly, intimate, and companionable.

There are slips in accuracy as when it is said that the philosopher Kant was born just five years before Lincoln. Actually he was born in 1724. Lincoln was born in 1809. Kant died five years before Lincoln was born. Words of one of Job's friends, Eliphaz, are put into the mouth of Job (Job 22:21). In the movement of the sermons sometimes one is carried swiftly by a certain exhibition of lack of taste. But they have their own virtues and one can understand the eagerness with which hard-pressed men and women listen to the preacher.

Nathan Wright, Jr., is a devout young Anglican. He is rector of St. Cyprian's church in Boston, Massachusetts. The book *The Riddle of Life* has its own wisdom. Sometimes biblical materials are used oddly and sometimes popular contemporary attitudes are accepted uncritically. The reader is disarmed by the obvious sincerity of the writer. One feels all the while the throb of a truly Christian heart.

All who have felt the charm and the graciousness of the personality of Paul Quillian and who remember the notable and far-reaching ministry which he exercised for twelve years at the First Methodist Church of Houston, Texas, will be glad to hear his voice again in the volume of sermons, *Not a Sparrow Falls*. One feels the quality of a manly and eager personality on every page.

Sometimes good ideas are used which have a tenuous connection with the text of the particular sermon in which they appear. The language is familiar to the point of carelessness and sometimes of something not unlike crassness. But you feel all the while the movement of a mind in close connection with the actual experiences of life and a spirit full of the glow of the gospel. It is obvious that the author lived in happy nearness to men and that he summoned them to heights in which he himself made it easier for them to believe. One can see him in the pulpit with that engaging outreach which abolished the distance between the pulpit and the pew.

Louis H. Evans is minister of the First Presbyterian Church of Hollywood, California, which has more than six thousand members. His book is *The Kingdom Is Yours*. The sermons are vivid, energetic, and dashing. There is a certain contagion of confidence in them. They rush at truths and carry them off by main force, sometimes a little carelessly, but always with masterful faith. Obviously, Dr. Evans' loyalty to Christianity is no formal matter. It has commanded his complete allegiance and he knows how to make its urgency felt by others.

Most of the sermons of which we have been speaking give the reader a sense of the immense vitality of the preacher. One is not surprised that he has secured a hearing. One would be very much surprised if he had failed to achieve a widespread audience. Men are speaking out of the heart of life to other men whose passwords they know and whose ways of experience and of speech they understand. They belong to their time and place. One would never make any mistake about that. And one can well understand that they do no end of good. Some of them, like Bishop Arthur J. Moore, have a sense of the great evangel which speaks right to the conscience and the heart.

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In Quest of God's Power, by Charles L. Allen. Fleming H. Revell Co., 191 pp., $2.50

Lord of All Life, by A. Ian Burnett. Rinehart, 205 pp., $2.50

The Kingdom Is Yours, by Louis H. Evans. Fleming H. Revell Co., 159 pp., $2.50

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Recent Books on Pastoral Care

A Review by CARROLL A. WISE

LOOKING over the shelf of books which are to be reviewed, one gets certain impressions. First, they cover a rather wide range of human problems, from childhood to old age. Second, only a few are written by ministers or religious workers, yet they deal with subjects of vital interest to the minister. Third, some have a general interest while others are rather deeply specialized. As usual, we shall try to indicate their contents in a manner which will make it possible for the reader to decide which he wants to follow up.

First we shall take up those dealing with general psychological themes. *The Origins of Love and Hate* by Ian D. Suttie brings to us a very stimulating discussion of two themes which are central in both psychology and the Christian faith. This book is a reprint of one first published in England in 1935. It represents one of the earliest attempts to make a revision of the theories of Freud and is something of a forerunner of a point of view represented in this country by writers such as Karen Horney.

The author considers himself a social biologist, placing strong emphasis on social relationships in psychological development. He sees in persons a deep need for companionship. It is only through closeness with the mother that the infant can find self-preservation. Great emphasis is given to the place of the mother in personality development. Love originates in this need for companionship and closeness. Anxiety and anger arise when the child's need for a warm response from the mother is frustrated. The biological aim of these negative feelings is to call attention to the fact that a deep hunger is not being satisfied.

Dr. Suttie makes a special point of what he calls the "taboo on tenderness" in our culture. This taboo separates the child from the parent, and it separates adult from adult. This gives rise to what the author calls separation anxiety, which in turn becomes the basis for various pathological responses.

The book includes a very interesting chapter on religion in which the author discusses the Christian faith as a form of social therapy. He is very clear in showing that wherever religion fails to cure the neurosis of its followers. the neurosis in turn distorts religious practice.

This short summary is meant to whet the appetite for a book which should yield rich insights to the pastor who is willing to give it serious study. And for the pastor, is there any problem greater than that of love?

From a teacher in the field of religious education comes a work, *Toward Spiritual Security*. In this book, Wesner Fallaw finds that spiritual security grows out of group relationships, first in the family and then in other groups. This gives him the basis for interpreting the meaning of the Christian fellowship as a source of spiritual security for its members. Throughout the book he uses material from modern psychological and group dynamics approaches. Many ministers will find this book a practical introduction to the vital problems of group process. It should stimulate further reading in a field that is vital to the Christian faith and is receiving much attention today from the scientific point of view.

A book which will appeal to some clergymen is *An Introduction to Psychology*, by Hildreth Cross. This book is subtitled, "An Evangelical Approach." The book is a mixture of psychology and conservative theology. As such it will fill the need of those who are fearful lest psychology will destroy religion, and who wish their psychology served with large doses of religious reassurance. Those who do not feel this need will not find the book so helpful.

A curious book is Sebastian de Grazia's *Errors of Psychotherapy*. It is a tirade against both psychiatry and religion because of what the author considers their errors in the treatment of mental illness. Mental illness. in the view of the author, is largely a moral problem created by the individual's estrangement from the community of which he is a part. Psychiatry treats the patient as an individual without full recognition of his community relationships. Religion today has failed to give a picture of an ideal man. Ecstasy is a key concept—any form of ecstasy is worship of God and must be included in religion. While the book has some brilliant spots, it is the brilliance of the sun shining on very muddy waters.

The problem of mental illness will not lie quietly. Another book (not much more than a pamphlet) again takes an approach from the point of view of moral theory, but quite different from the preceeding book. This author is a psychiatrist, but sets aside modern psychiatric theories in favor of the principles of Aristotle and Thomas Aquinas. Here is a Roman Catholic interpretation of mental illness: *A Moral Theory of Behavior*, by Frank A. Barta.

In a quite different vein is a book dealing with the life of a woman who had a profound influence on millions who read her advice. *Dear Dorothy Dix* is not only the salutation on innumerable letters, it is now the title of a book by Harnett T. Kane and Ella Bentley Arthur. Here is the story of a woman who received as many as a thousand letters a day from perplexed persons asking for advice on personal problems. It is a book rich in human interest and reveals a great deal about both Dorothy Dix and the many persons who wrote to her about their problems.

We turn now to another group of books, those dealing with the problems of children. *Child Psychotherapy*, by S. R. Slavson, is a comprehensive and systematic study of a field in which the author has had long practical experience. It grounds the procedures of therapy in a discussion of personality development and pathology. It covers the aims, dynamics, and techniques of child therapy, in both individual and group approaches. It is a good book for the pastor who wants a comprehensive but still detailed picture of the field of child psychotherapy.

Volume VII of the annual *The Psychoanalytic Study of the Child*, is next on our list. While these volumes are technical, this one is less so than many previous volumes. Pastors with some background will find numerous articles that illuminate various problems of childhood. A group of articles on the effect of physical illness upon children, and of hospitalization and the resulting separation of the child from the mother, would interest and benefit some pastors. There is also an excellent chapter dealing with emotional factors in learning difficulties in childhood. In many of the articles light is thrown on child-parent relationships in terms of their effect on child personality.

Sex education has long been in the limelight. The Catholic Church has taken the position that this is the task of the home and the church. In *Sex-Character Education* John A. O'Brien, a professor at Notre Dame University, discusses practical methods of approach. Part of the book he wrote; part is taken from other authors. There is a strong emphasis on the religious interpretation of sex; indeed, sex education is character education. The book will be helpful to many Protestant parents.

Hilde Bruch, a child psychiatrist, has faced a real problem of parents in a book, *Don't Be Afraid of Your Child.* The book deals with problems encountered by most parents, and attempts to help them understand rather than be afraid of their child. It contains a lot of common sense as well as a sound scientific approach. It will help many parents.

A mother, Marie Killilea, has given us a very human document in *Karen.* Karen, a premature baby, was afflicted with cerebral palsy. The book is the story of the struggles of the mother, father, and the medical profession to overcome the affliction. They were successful—the child eventually learned to walk, talk, read, and write. But victory came only after years of sacrificial struggle in which religious faith played a prominent part. It is not to be wondered that this book made the nonfiction best seller lists!

As a transition from books about children, let us look at one for children. *For Boys Only*, by Frank Howard Richardson is a series of chats by a doctor with teen-age boys. Sex, alcohol, fast driving, getting along with Dad, are among the subjects. Many boys could read this with profit.

In an entirely different vein is *Strengthened with Might*, by Harold Wilke. This is a devotional work

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Many preachers are concerned with various ways in which personal problems may be dealt with in the pulpit. *When God Moves In,* by Arnold H. Lowe, is worthy of study to discover how it is done by one man who attracts large congregations and who has a reputation for helpfulness. Here is a series of messages dealing with the application of the gospel to problems of everyday life.

Finally, we are becoming more aware of our ministry to those in the closing years of life. The pastor who needs help in understanding both the normal and pathological changes that come with aging will find it in *Understanding Old Age,* by Jeanne G. Gilbert. This book gives a comprehensive view of the problems of old age from physiological and psychological points of view. While it does not deal with the contribution of religion, it does give helpful background for the pastor.

Pamphlets continue to come. Roy Burkhart has written a guide to better relations in daily work entitled, *The Carpenter and You.* From the Public Affairs Press (22 E. 38th St., New York, N. Y., 25 cents each) comes one on the drug menace, one on working wives and mothers, and one on *Its Your Hospital and Your Life.*

Science Research Associates (57 Grand Ave., Chicago 10, Ill.) continue their unique offerings. On the junior high level is a pamphlet exploring the world of jobs, and another on safety. On the high school level is one dealing with the draft, and one that gives suggestions for exploring personality. For parents and teachers there is one on children's health, another on the crises of childhood, one on helping the gifted child, and one that is a guide for child-study groups. This would make an excellent basis for discussions in parents' groups. A larger work by the same publishers is designed for study groups of high school age. It is entitled *About You,* and might be used by an enterprising pastor for a series of discussions with his youth group.

The Origins of Love and Hate, by Ian D. Suttie. Julian Press, 275 pp., $4.

Toward Spiritual Security, by Wesner Fallaw. Westminster Press, 192 pp., $3.

An Introduction to Psychology, by Hildreth Cross. Zondervan Publishing House, 464 pp., $4.95

Errors of Psychotherapy, by Sebastian de Grazia. Doubleday & Co., 288 pp., $3.

The Moral Theory of Behavior, by Frank R. Barta. Charles C. Thomas, 35 pp., $2.

Dear Dorothy Dix, by Harnett T. Kane with Ella Bentley Arthur. Doubleday & Co., 314 pp., $3.50

Child Psychotherapy, by S. R. Slavson. Columbia University Press, 332 pp., $4.50

The Psychoanalytic Study of the Child, ed. by Ruth S. Eissler, et al. International Universities Press, 446 pp., $7.50

Karen, by Marie Killilea. Prentice-Hall, 314 pp., $2.95

Don't Be Afraid of Your Child, by Hilde Bruch. Farrar, Straus and Young, 297 pp., $3.75

Sex-Character Education, by John A. O'Brien. Macmillan Co., 212 pp., $2.75

For Boys Only, by Frank Howard Richardson. Tupper and Love, 87 pp., $2.75

Strengthened with Might, by Harold Wilke. Westminster Press, 95 pp., $1.50

When God Moves In, by Arnold Lowe. Harper & Brothers, 191 pp., $2.50

Understanding Old Age, by Jeanne G. Gilbert. Ronald Press, 422 pp., $5.

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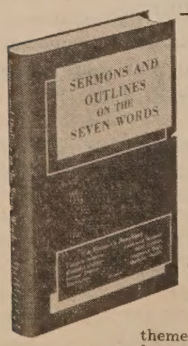

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Have You Preached on "Grace" Lately?

By CHARLES W. FLINT

(The author is a bishop of The Methodist Church.)

MOLDENHAWER in his *Fairest Lord Jesus* (Abingdon-Cokesbury Press, $1.75) wrote that he was gently jeered at by a good friend who asked him, how long it had been since he had preached on the grace of God.

How often we use the word "grace" in benediction and hymn! We "say grace." What do we mean by "grace"?

Moffatt in his excellent work, *Grace in the New Testament* (1932), recalls Berkeley's dialogue in which Alciphron says the term is meaningless, that it does not call up any real idea before the thinking mind of people using it—that it is but an empty name. Is Alciphron still right?

A woman tells me that her mother, a veritable saint, after fifty years in a parsonage, teaching Bible classes, and listening to sermons turned to her daughter and said wistfully, "Tell me, Mabel, what do they mean when they talk about 'grace'?"

St. Augustine, when asked "What is grace?" is quoted as replying: "I know until you ask me; when you ask me, I do not know."

Perhaps some confusion results from the same word, both in Greek and English, having two meanings—attractiveness of form and movement, and divine favors, unmerited, freely bestowed.

Perhaps there is some difficulty not because it connotes so little but because it comprehends so much. What is included? revelation, incarnation, and redemption; providence, protection, guidance, comfort, strength, and sustenance; assurance, joy, and peace; love. In preaching on "grace," the problem is what to include and what to omit!

It leads also to that age-long theological controversy and ever-present personal problem—the relation of God's grace and human liberty—God's outgiving and man's response. Try it, preacher!

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Lenten Thought

Jesus' own life is the best illustration of his own parable. His coming was a tiny event in a brawling world. His birth was all but overlooked in the noisy problems of the day. The people of Bethlehem worried about bigger things than the birth of a baby—the oppression of the government, the high taxes, the movements of the military, the condition of business, and the price of food. These were the big and important things. The people would have laughed at the idea that a babe in their midst was to become Saviour of the world. They would have sneered if someone had told them that the spiritual power he represented was more important and lasting than all their glittering civilization. Even as a carpenter and teacher Jesus was unknown and ignored by those in power. In the end he was hated and killed by them. Yet out from that obscure life has come an influence that has changed the face of the world. The least of the seeds has become the greatest of the herbs.

—Charles M. Crowe, in *Sermons on the Parables of Jesus* (Abingdon-Cokesbury Press)

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